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No

Malcolm McLachlan Harper,
King Street
Castledouglas
in the Stewartry of
Kirkcudbright
Tailor
January 1862

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Malitol Harper
1862

Remember now thy creator
in the dayes of thy youth
whill the ewell dayes &c

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John McKeese Book

Anno domini

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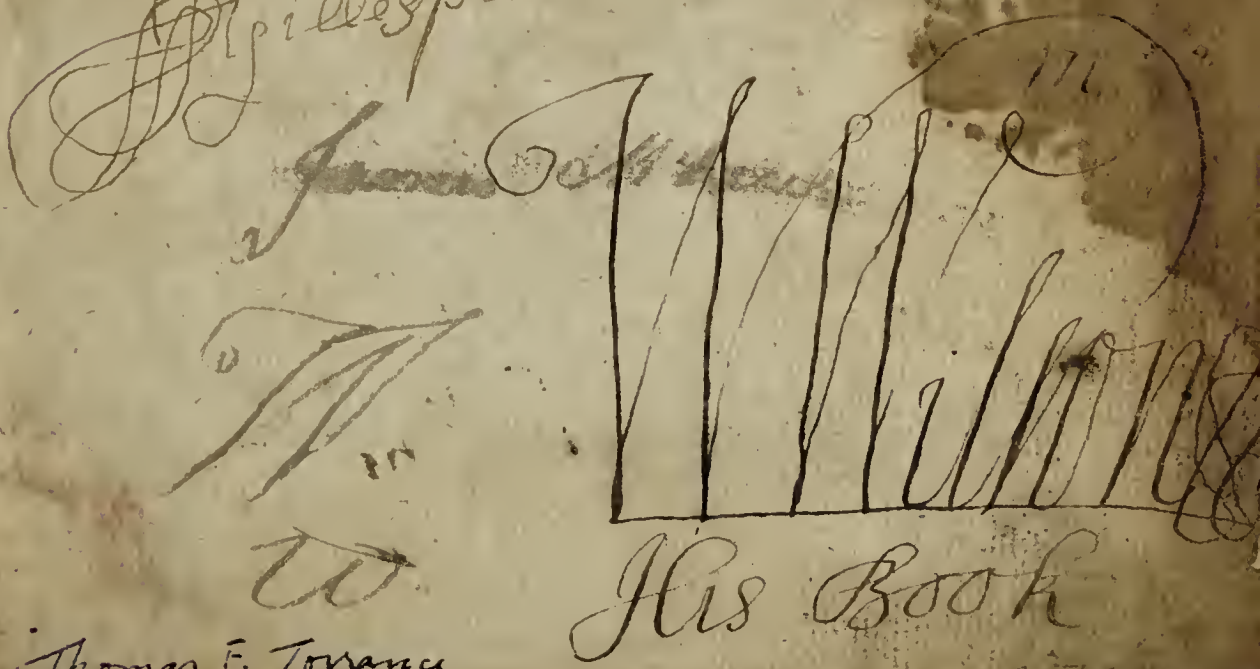

His Book

Thomas F. Torrance

173

Ex Libris Jacobi Gillespie

Emptus Edinburgi Jan: 1704

Omne tulit punctum qui miscuit utile dulci

Reconcile 2 Kings 9 27 vt 2 Chr: 22,9 R:
Legio secundum plerosque (Romanam) constabat, Christo vivente
[illegible] pedibus

SCS #1523

A

TREATISE

OF

Miscellany Questions:

WHEREIN

Many usefull Questions and Cases of Conscience are discussed and resolved:

For the satisfaction of those, who desire nothing more, then to search for and finde out precious Truths, in the Controversies of these Times.

By Mr. GEORGE GILLESPIE,

late Minister at EDINBURGH.

Published by Mr. PATRIK GILLESPIE,

Minister at GLASGOVV.

EDINBURGH,

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For GEORGE SVVINTOUN, and are to be sold at his Shop at the Kirk style, at the signe of the Angel. 1649.

The Publisher to the Reader.

IT hath been a grand designe of the Devil and Instruments acted by him, with much controversie to darken the light in the very breaking up of this present Reformation, and to hide the precious Truth that the simple should not finde it, such pure malice doth he carry against the high way *of the Lord, and so afraid he* Isa. 35. 8.
is, that the Way-faring men shall not erre therein. but they know not the Counsel of the Lord, nor Mich. 4. 12.
the thoughts of his heart, who is about to clear the Truth, by the manifold Errours which have risen in these late Times, to work His peoples hearts to a deep detestation of Errour, as well as ungodlines, and to declare his Truth, to be proofe of all the controversie that can be moved against it, when every Work shall be tried by the fire. There must be Heresies, for making manifest who 1 Cor. 11. 19.
are approved, and what is precious and praise- Zech. 14. 7.
worthy Truth, but at the Evening time it shall

be

be light, and the Lord shall make Truth shine the more brightly, that it hath been for a time darkned and born down, this cloudie Morning shal end in a clear day. This litle treatise doth help to blow away and dispell the mists of Errour, and clear many questioned Truths, beside some points which are practically handled therein. If God had been pleased to lengthen the Author his life for longer serving his Generation, I am confident it would have come abroad better polished, if he had compleated it and there survayed the whole Work, when set together. But although this peece be unperfect, yet having the Authors leave, I have adventured to make it Publick, without any addition or alteration, the christian Reader will correct the Errata, and look upon it as it is his opus posthumũ, *whom God made very serviceable in his work, in a very short time: I shall only wish that it may prove as useful and acceptable to the Judicious and godly, as other peeces which came from his Pen.*

I am

Thy Servant,

PAT: GILLESPIE.

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Of the true real and safe grounds of incouragement to believe in Iesus Christ Or,

Upon what warrands a sinner may adventure to rest, and rely upon Christ for Salvation: pag 277.

To say Christ died for all men conditionally, is not the way to ease troubled consciences. *pag. ibid. &* 278
The true and safe grounds of incouragement to believe in Christ, are,
First Christ his allsufficiency, *pag.* 279.
Its a great part of true faith to believe Christ is able to save to the uttermost *ibid.*
2. Christs intention to die for all men, 1. all sorts of sins or sinners of any kinde. *pag.* 280.
All men exponed *ibid.*
To pray for *all men*, and to pray in *every place* exponed. *pag.* 281. 282.
Every man, Heb. 9. 2 hath the same sense. *pag:* 283.
All men can only be all men who are in Christ. *ibid:* & 284
The *whole world* 2 *Ioh.* 2, 2. exponed. *ibid.* 285.
The world κοσμος, *Ioh.* 3. 16. is no larger nor πιστευων. *ibid.*
3 Iesus Christ hath died for expiation of all sorts, and all manner of sins, *pag.* 286.
The sin against the holy Ghost only excepted, what it is. *ibid:*
How a blasphemer against the holy Ghost may repent. *pag:* 287.
4 Christ receives all who come unto him and excluds none, but such as by their unbelief excludes themselves *pag.* 288.

CHAP.

CHAP. I.

That the Ministery is a perpetuall Ordinance of Christ in the Church, and that Ministers are to bee received as the Embassadours of Christ, now as well as in the Primitive times.

THat which hath long lurked in the hearts of many Atheists, is now professed and argued for, by that fierce furious *Erastiane*, whose book was published the last year at *Franeker*. He cryes out that the world is abused with that notion of a pretended sacred ministerial calling, that though the Apostles and others who first preached the Gospel, were indeed sent and set apart for that holy calling, which was also confirmed by signes and miracles, and they were therefore to bee received and submitted unto, as the Embassadours of Christ, yet Ministers and Pastours now are not to be acknowledged, as the Embassadours of Christ, neither is there any such thing now to be acknowledged, as a speciall distinct sacred calling, or solemne setting apart of men to the ministerie of the VVord and Sacraments, but any who is fit and gifted, though not called or ordained, may both preach and minister the Sacraments, Baptisme and the Lords Supper. The Sect of *Seekers* also hold that there are not at this time, neither have been for many ages past any true Ministers or Embassadours of Christ. Now for confutation of these Errors, and for the confirmation and

 setle-

setlement of such as are any way shaken or troubled therewith, I have thought good here in the first place, to make sure this principle that the Ministery as it is distinct both from Magistracy, and from private Christians, is a perpetuall standing Ordinance of Christ in his Church to the end of the world. This I prove first from, *Mat.* 28. 19, 20. That Commission, *Goe ye and teach all nations, baptising them, &c:* could not be meant of the Apostles onely or other Ministers of Christ at that time, respectively and personally, but must needs be extended to true Preachers and baptisers in all ages to the end of the world, as is manifested by the promise added: *and loe I am with you* alway even *unto the end of the world.*

2. From *Eph.* 4. 11, 12, 13. Where the Ordinance of *Pastors and Teachers*, for the work of the Ministery reacheth as farre as the perfecting of the whole body of Christ, and the gathering in of all the Elect, and consequently as far as the end of the world.

3. From those evangelicall prophesies and promises of Pastors and Teachers, *Ier.* 3. 15. *and* 23. 4. *Isa.* 30. 20. *and* 62. 6. 7. *and* 66. 21. *Ezekiell* 44. 23. which are not restricted to the Churches of the primitive times, but the true Churches of Christ in all ages interested therein.

4. Christ hath appointed his Gospell to bee preached to all nations, *Mat.* 24. 14. *Luke* 24. 47. and all the world over, *Mat.* 26. 13. and to every creature under heaven, *Mark* 16. 15. The preaching of the Gospell is the meane and way ordained of God to save them that beleeve, *Rom.* 10: 14. 1 *Cor.* 1. 23. Now although there was a large spread of the Gospell in the Apostles times through so much of the world as was then knowne, yet that universall commission was not then so perfectly performed and fulfilled as it shall bee before the end be. And however all the Elect were not gathered in at that time, but many of them to be yet gathered in, which must bee done

done by preaching. And who can Κηρύτσειν but Κήρυξ? who ſhall do the office of a Herauld, but he that is an Herauld? The holy Ghoſts word uſed for preaching, is borrowed from Herauldry.

5. Chriſt hath appointed faithfull and wiſe ſtewards to bee rulers over his houſhold, to give them their portion of meat in due ſeaſon, *Luke* 12. 42. which was not appointed for the primitive times onely, but till he come again, as appeareth by verſe. 43. *Bleſſed is that ſervaut whom his Lord when he commeth ſhall finde ſo doing*, and verſe. 45. *But and if that ſervant ſay in his heart, my Lord delayeth his comming*, &c. More of this Scripture afterwards.

6. From 1 *Tim.* 6. 14. The Apoſtles having in that Epiſtle given direction concerning Church officers, Biſhops, Elders, Deacons, with many other particulars belonging to the Miniſtery, when he comes to the cloſe of the Epiſtle, hee gives a ſtrict and ſolemne charge to *Timothie* to *keep this commandement, without ſpot, unrebukable, untill the appearing of our Lord Jeſus Chriſt*, which cannot be underſtood of *Timothy* perſonally, but 'tis a charge given in his perſon to all the Miniſters of the Goſpell, who ſhall live till the appearing of Chriſt.

7. From *Revel.* 2. 24, 25. There is a charge, *that which ye have alreadie hold faſt till I come*, and this charge is given to two ſorts of perſons. Firſt ὑμῖν *vobis*, to you Biſhops or Paſtors, for there were more of them then one in *Thyatira*, as likewiſe in *Philippie*, *Phil.* 1. 1. Antioch, *Act.* 13. 2. and 15. 35. Epheſus, *Act.* 20. 17. 28. 36. 37. The like may be obſerved of other primitive Churches. Secondly, λοιποῖς *to the reſt of you*, viz. of the flock and body of the Church. As the charge cannot be reſtricted to the Church of *Thyatira*, no more can it bee reſtricted to the Miniſtery in *Thyatira*. But in them Chriſt chargeth all both Miniſters and Church Members to hold faſt the Jewell of the Goſpell till he come again.

8. It is the Priviledge of the new Jeruſalem which is above,

that there is no temple therein, *Revel.* 21. 22. no Miniſtery, no Preaching, no Sacraments in heaven, but God ſhall be all in all. An Immediate enjoyment of God in this world without ordinances is but a deluſion. In the Church triumphant prophecies ſhall faile, 1 *Cor.* 13. 8. but in the Church militant, *deſpyſe not propheſyings*, 1 *Theſ.* 5. 20.

If any object (as ſome fanatick perſons have done) *Jer.* 31. 34. and they ſhall teach no more every man his neighbour, &c. 1 *Joh.* 2. 27. *and ye need not that any man teach you.* I anſwer firſt, Theſe Scriptures are to be underſtood comparatively, in the ſame ſence as God ſaid, he would have mercy and not ſacrifice, *Hoſ.* 6. 6. The Spirit of illumination and knowledge ſhall be ſo aboundantly powred forth under the Goſpell, and God ſhall ſo writ his lawes in the hearts of his people, that there ſhall be almoſt as much difference between thoſe under the old Covenant, and thoſe under the new Covenant, as there is between thoſe that need a Teacher, and thoſe that need not a Teacher. 2. *As the Law is not made for a righteous man*, 1 *Tim.* 1. 9. *viz.* to compell him as with a bitte and bridle, for hee needeth no ſuch compulſion, but obeyeth filially and willingly, yet the Law is made for a righteous man to bee a rule of obedience to him. So beleevers under the Goſpell need not to bee taught by men as Ignorants are taught, they are not without underſtanding as the horſe or the mule; *for they ſhall all know me*, ſaith the Lord, *Jer.* 31. 32. *and ye know all things*, 1 *Joh.* 2. 20. yet they need a teaching Miniſtery for growing in knowledge; for their edification building up, for ſtrengthning and confirming them, and for putting them in remembrance and ſtirring them up, *Epheſ.* 4. 12. 2 *Pet.* 1. 12. and 3. 18. *Phil.* 1. 9. There ſhall ever bee need of the Miniſtery, both to convert ſuch as are not yet converted, and to confirme ſuch as are converted. The Apoſtle 1 *Theſ.* 3. 2. thought it neceſſary to ſend *Timothy* to the Church

of

of the *Thessalonians* to establish them, and to comfort them. 3. As long as we are in this world, that promise that wee shall not need any man to teach us, is not perfectly fulfilled, for we know but in part, 1 *Cor.* 13.9. 12. we shall ever need a Teacher til we be in heaven and see Christ face to face. 4. And thus we must needs understand these Scriptures objected, unlesse we will make them to contradict other Scriptures, *Jer.* 3. 15. *Rom.* 10. 14. 1 *Cor.* 1. 23. and how can a man understand without a Teacher, *Acts* 8. 31.

Object 2. But if we beleeve the Ministery to bee a perpetuall ordinance, and if there be a promise that Christ will bee with the Ministery to the end of the world, then wee must also beleeve a succession of Ministers since the Apostles dayes, and that in the midst of Popery it self, Christ had a true Ministery. Answer, If our beleeving the holy Church universall, and that in all ages Christ hath had and shall have a true Church, doth not inferre that wee must beleeve the Church either alwayes visible, or alwayes pure, so our beleeving a perpetuall Ministery, doeth not inferre that therefore wee must beleeve either a lineall or visible succession of Ministers, or their purity and preservation from error. There is nothing of this kinde can bee objected against our beleeving a perpetuall Ministery, but it falleth as heavy upon our beleife of the perpetuity of the Church.

Object. 3. The multitude of beleevers are under the new Testament made a *royall Priest-hood*, 1 *Pet.* 2. 9. And Christ *hath made us Kings and Priests unto God*, *Revel.* 1. 6. Answer, First *Peter* explaineth himself, 1 *Pet.* 2. 5. *ye are an holy Priesthood to offer up spirituall sacrifices acceptable to God by Jesus Christ.* What these spiritual sacrifices are we may finde in other Scriptures, the mortification of the flesh and offering up of our selves to God, *Rom.* 12. 1. Contrition *Psal.* 51. 17. Prayer and supplications, *Psal.* 141. 2. *Heb.* 5. 7. *Rev.* 5. 8. thanksgivings

givings, *Pſal.* 50. 14. 23. *Heb.* 13. 15: almes deeds, *Phil.* 4. 18. *Heb.* 13. 16. As to theſe all beleevers are indeed an holy Preiſt-hood, but not as to publick Miniſteriall adminiſtrations. 2. This objection drives at the taking away of Magiſtracy and civill government, aſwell as of the Miniſtery, for Chriſt hath made beleevers Kings aſwell as Prieſts, and if Kings, then not Subjects. 3. The ſame thing was ſaid to the people of Iſrael, *Exod.* 19. 6. *and ye ſhall be unto me a kingdome of Prieſts*, yet God appointed the ſonnes of Aaron onely to be Prieſts, as to the publick adminiſtration of holy things: 4. The ſame God who hath made Chriſtians an holy Prieſthood, hath promiſed to the Church of the new Teſtament, that he will ſet apart and take from among them, or of them (by way of diſtinction and ſpeciall calling) Prieſts who ſhall Miniſter before him in the holy things, *Iſa.* 66. 21. *Ezek.* 44. 15. 16. *&c.* Whom hee calleth Prieſts not in the Jewiſh nor Popiſh ſence, but for their offering up of the Gentiles to God by the preaching of the Goſpel, and ſanctified by the holy Ghoſt, *Rom.* 15. 16. Or wee may conceave they are called Prieſts by the Prophets, that they might be the better underſtood, ſpeaking in the language of thoſe times: even as for the ſame reaſon when the Prophets ſpake of the Church of the new Teſtament, They mention mount Zion, Jeruſalem, ſacrifices, incenſe, the feaſt of Tabernacles, *&c.* But I muſt not forget what the *Eraſtian Grallator* with ſo much ſpite and deriſion rejecteth, *viz.* that there is not onely a perpetuall Miniſtery in the Church, but that Miniſters lawfully called, are to be receaved as the Embaſſadours of Chriſt, and as ſent of God. If there muſt be a perpetuall Miniſtery yet. That child of the devill and Enemy of Chriſt (for hee can be no other who is an Enemy to the Miniſtery of the word and Sacraments) ceaſeth not to pervert the right wayes of the Lord.

He will by no meanes acknowledge any Ministers in the Reformed Churches to be the Embassadours of Christ, though the Apostles were. It seemes he hates this name the more, because Embassadours by the law of Nations are inviolable persons, how much more the Embassadours of Christ? But let us now see whether the word of God gives not as high a rise and Authority even to the ordinary Ministery of the Gospell, as an Embassadour from Christ. When *Paul* saith, *Wee are Embassadours from Christ*, 2 Cor: 5.20. he speaks it not in reference to any thing peculiarly apostolicall, or any thing incompetent to ordinary Ministers, the contrary is most plain from the Text it self, *He hath committed unto us the word of Reconciliation. Now then wee are Embassadours for Christ, as though God did beseech you by us, wee pray you in Christs stead, be yee reconciled to God.* Now if *Paul* was the Embassadour of Christ, because he had committed unto him the word of reconciliation, then all true Ministers of the Gospell are also the Embassadours of Christ for the same reason. See the like *Eph.* 6. 20. *For which I am an Embassadour.* for what? Not for working miracles, casting out Devills, planting Churches in severall Kingdoms, or the like, but for *opening my mouth boldly, to make knowne the mistery of the Gospell*, vers 19. wherein he desires to be helped by the prayers of the Saints. By the same reason all faithfull and lawfully called Ministers are the Embassadours of Christ, as well as the Apostles: Even as under the old Testament, the Priests who were ordinary Teachers, and called in an ordinary mediat way, were the Angels or Messengers of the Lord of Hosts, *Mal:* 2.7. as well as the Prophets. 2 *Chron:* 36.16. So wise men and Scribes are said to be sent of God as well as prophets, *Math.* 23. 34. And the Ministers of the seven Churches in *Asia* are called Angels, *Revel:* 2.3. and an Interpreter of the word of God is a Messenger, *Job* 33.23. Now Christ hath given to the Church Pastor

stors and Teachers, as well as Apostles, Prophets, and Evangelists, all these are from Heaven, not from men; *Ephes.* 4. 11.

Bowers History of The Pope says that Patronage began in the year 526

CHAP. II.

Of the Election of Pastours with the Congregations consent.

THe Question is not, whether the power of Ecclesiasticall government, or jurisdiction belong to the people, or body of the Church: (for the Tenents of *Brownists* and *Anabaptists*, concerning popular government, we utterly abhorre) nor whether the whole collective body of the Church ought to be assembled, and their voices severally asked in Elections, for all may consent when none vote in Elections, but the representative body of the Church, nor whether the consent of the people to the admission of a Pastor is to be sought and wished for, it being generally acknowledged by all, and denyed by none, that it is better to enter with the peoples consent then against it: Nor whether liberty ought to be granted to the whole congregation, or any member thereof to object against the mans life or doctrine, or against his qualificatiō for such a particular charge, for it is certain that not only the congregation, but others who know any just impedimēt against his admissiō, have place to object the same, nor whether the churches liberty of consent be inconsistant with, or destructive unto the Presbyteries power of examinatiō and ordination, for these may stand together: but the question is whether it be necessarily required to the right vocation of a Pastor, that he be freely elected by the votes of the Eldership, and with the consent (tacite or expres-

sed)

sed) of the major or better part of the Congregation, so that he bee not obtruded, *renitente, & contradicente Ecclesia.*

The affirmative part of this question is proved from Scripture, from antiquity, from Protestant writters, yea Churches and from sound reason, and from the confessions of opposites. To begin with Scripture, and with the primitive paterne, the Apostles themselves would not so much as make Deacons till all the seven were chosen, and presented unto them by the Church, *Act*, 6.2,3,5,6: The Author of the Historie of Episcopacy, part, 2. *pag.* 359. To cut off our Argument from *Acts* 6. saith. That the seven were to be the stewards of the people in disposing of their goods, *good reason that the election should be made by them, whose goods and fortunes were to bee disposed of*, this answer was made by *Bellarmine* before him: But *Walæus* tom. 2. *pag.* 52. reasoneth other wayes: the feeders of the peoples soules, must bee no lesse (if not more) beloved and acceptable then the feeders of their bodies; therefore these must be chosen with their own consent, as well as these. Secondly, Elders (both ruling and preaching) were chosen by most voices of the Church: the suffrages being signified, per χειροτονιαν, that is, by lifting up, or stretching out of the hand, *Act.* 14.23. Where the *Syriak* version doth insinuate, that the word χειροτονησαντες, is not to be understood of the Apostles ordination of Elders, but of *the Churches Election of Elders*, thus, *Moreover they made to themselves*, that is, the Disciples mentioned in the former *verse*, made to themselves, for they who were made, were not Elders or Ministers to *Paul* and *Barnabas*, *(but to the multitude of the Disciples)* in every Church Elders, *while they were fasting with them and praying, and commending them, &c.* Now how could this Election be, but after the *Græcian* forme by the Churches lifting up, or stretching out of hands. But because some doe still stick at this place, it may bee further cleared, thus

χειροτονησαντες; It may be understood three wayes, and all these wayes it saveth the peoples right. It may be either the action of the Church onely, as the *Syriak* maketh it, or a joynt action both of the Churches, and of *Paul* and *Barnabas*, as *Junius* maketh it; or an action of *Paul* and *Barnabas*, in this sense that they did constitute Elders to the Churches, by the Churches own voyces. However, the word relateth to Election by stretching out, or lifting up of hands, not to ordination by laying on of hands, which is the sense followed by the *Italian* version, and *Diodati* authorising and ordaining such a one only to bee an Elder as was χειροτονητος, which I prove, 1. From the native signification of the word, where *Julius Pollux* hath χειροτονια. Lib. 2. *Cap.* 4. *Gualther* and *Wolf Seberus* render it *manuum extensio*, and χειροτονειν *manus levare*, and αντιχειροτονειν, *manibus refragari*, *Budæus* interpreteth, χειροτονια to be *plebiscitum, suffragium*, *H. Stephanus* χειροτονεω *manum protendo; & attollo manum porrigo*: and because, saith he, in giving votes, they did χειροτονειν, thence came the word to be used, for *sciscо, decerno, creo*, but properly χειροτονεω, is (saith he) as it were, την χειρα τεινω, *id est*, ανατεινω, *Justin Martyr*, *Quæst. & Resp. ad orthod. Resp. ad quæst.* 14. doeth expressely distinguish χειροτονια and χειροθεσια. As words of a most different signification, where *Cedrenus Anno.* 526. saith *Euphranius* χειροτονεισται. *Pilander*, the interpreter rendereth, *Episcopatui, communibus suffragiis deligitur*. *Scapula*, and *Arias Montanus* also in his Lexicon tells us, that χειροτονειν *is manus porrigere*, or *elevare, eligere*, or *creare magistratum per suffragia*, for χειροτονειν is most different from laying on of hands, which is not a stretching out or lifting up, but a leaning or laying down of the hands on some thing. Wherefore the *Hebrews* note laying on of hands by *Samak, inniti Chrysostome* saith the *Roman* Senat, did χειροτονειν τους θεους which *D: Potter* himselfe turneth, did make gods by most voices; Charitie mistaken, *pag* 145. 2. The use of the word

word in this sense, and in no other sense, either in Scripture, 2 *Cor.* 8. 19. or Greek authors that wrote before the new Testament. So that *Luke* could not be understood, if he had used it in another sense, but he wrote so that he might be understood: If he had meant ordination, he would have used the word Καθισαναι as *Acts* 6. 3. *Tit.* 1. 5. or Επεθηκαν τας χειρας. as *Acts* 6. 6. 2. The manner of the Elections among the Græcians testified by *Demosthenes*, *Cicero*, and others, cleareth the meaning of the word. So they had a phrase χειροτονια κρατει, *omnium suffragiis obtinet*, and ουδεις αυτε χειροτονησεν, *no man giveth a contrarie vote*. When the Grecians choised their Magistrates at their Comitia held solemnely for that end: he that was nominated, was brought into the threater before the people, so many as aproved of him, held forth, or stretched forth, or lifted up their hands: If the major part did thus χειροτονειν, hee partly was then said to bee χειροτονητος, a Magistrate created by suffrages. So *Elias Cretensis in Greg. Nazianz. orat.* 3. I finde also in *Æschines orat. contra Cetesipont*, some decrees cited which mention three sorts of Magistrates, and among the rest τες υπο τε δημου κε χειροτονηθεντας. *Those that were made by the peoples suffrage.* In the argument of *Demosthenes* his oration, *adverse. Androtion*, these Magistrates are called αι αρχαι κατα χειροτονιαν τε δημου γινομεναι, *Magistrates made by the peoples suffrage*, *Fronto Ducæus* in his notes upon the fifth tom. of *Chrysostome pag* 3. confesseth that with heathen writters χειροτονειν, is *per suffragia creare*, and therefore the word is rendered in the *Tigurine* version, and by *Calvin*, *Bullinger*, *Beza*, and so doth *Erasmus*, upon the place understand the word: *ut intelligamus*, saith hee, *suffragiis delectos*. 4. Χειροτονησαντες, joyned with αυτοις, doth not at all make against that which I say, as some have conceaved it doth, but rather for it, for αυτοις here is to bee rendred, *ipsis* not *illis*, and so *Pasor* in the word χειροτονεω rendereth, *Acts* 14. 23. *quumque ipsis per suffragia creassent Presbyteros*. So

that αυτοις here is uſed for ἑαυτοις that the Grecians ſometimes uſe the one for the other. So *H: Stephanus*, *Theſ. ling. Gr.* in the word ἑαυτε, where he referreth us to *Budæus*, for examples to prove it, ſee the like, *Matth.* 12. 57: *John* 4: 2. Thus therefore the text may be conceaved, χειροτονησαντες δε αυτοις πρεσβυτερους κατ' εκκλησιαν, προσευξαμενοι, μετα νηστειας, παρεθεντο αυτους, τω κυριω εις ον πεπιστευκεισαν, that is, and when they (the Diſciples of *Lyſtra*, *Iconium* and *Antioch*) had by votes made to themſelves Elders in every Church, and had prayed with faſting, they commended them (to wit, *Paul* and *Barnabas*) *to the Lord in whom they beleeved.* It needeth not ſeeme ſtrange, that here in one verſe I make αυτοις to be *ipſis*, and αυτους to be *illos*, and meant of different perſons, for the like will frequently occurre in Scripture, *Mark* 2. 15. *as Jeſus ſate at meat in his* αυτε (that is *Levies*) houſe, *&c.*

2. *And they watched him, and they followed him* αυτω, *that is Jeſus*, Mark 3. *whether he would heal him, here is* αυτον for *Jeſus*, and αυτον for the man, which had the withered hand, *Gal.* 1. 16. *to reveal his Sonne in me, that I might preach him*, here is αυτε *ipſius*, for God the father, and αυτον *illum* for Chriſt. So then the Churches of *Lyſtra*, *Iconium*, and *Antioch*, after chooſing of Elders, who were alſo ſolemnly ſet a part with prayer and faſting, were willing to let *Paul*, and *Barnabas* goe from them to the planting and watering of other Churches, and commended them unto God, that would open unto them a wide and effectuall doore, and proſper the work of Chriſt in their hands, *Epheſ.* 6. 18. 19. Or they commended them unto God for their ſafety and preſervation, as men are ſaid to commend their owne ſpirits to God, *Luke* 23. 46. 1 *Pet.* 4. 19. This ſenſe and interpretation which I have onely offered to bee conſidered, doth not bring any harſhneſſe, and much leſſe, offer any violence, either to the text or context in the Greek. But if another ſenſe be liked better, whether to underſtand

derstand by αὐτὸς the Elders ordained or the Churches commended to God by *Paul* and *Barnabas*, or to understand all the particulars mentioned in that 23. *verse* to bee common and joynt acts done by *Paul*, *Barnabas* and the Churches, that is, that they all concurred in making them Elders by suffrage, in prayer and fasting, and in commending themselves to the Lord; I shall not contend so long as the proper and native signification of χειροτονήσαντες is retained, yea; although wee should understand by this word, an act of *Paul*, and *Barnabas* alone, distinct from the Churches suffrage and consent even in that sense, we lose not the argument; For first it cannot be supposed that the businesse was put to the lifting, or stretching out hands *in signum suffragii*, between *Paul* and *Barnabas*, as if it had been put to the question between them two alone; whether such a man should bee Elder in such a Church. But how then can it be an act of *Paul* and *Barnabas*? Thus if you will, Thir two did χειροτονεῖν *creare suffragiis, vel per suffragia, id est*; They ordained such men to bee Elders as were chosen by the Church. They two made or created the Elders, but the people declared by lifted up hands whom they would have to be Elders. So *Calvin Instit.* lib. 4. cap. 53. § 15. Even as saith he, the Roman historians often tells us, that the consull who held the court, did creat new Magistrates, *id est*, did receave the votes and preside in the Elections.

5. *Luke* doeth usually mention the Churches suffrage in making Church Officers, or in designing men to sacred employments; as *Acts* 1. 23. 26. *Acts* 13. 3. *Acts* 15. 22. So doth *Paul*, 1 *Cor.* 16. 3. 2. *Cor.* 8. 19. 1 *Tim.* 3. 7. So that it is not likely there should bee no mention of the Churches election here, where professedly and intentionally mention is made of planting Elders, the prayer and fasting, as *Acts* 13. 2, 3. so likewise, *Acts* 14. 23. was common to the Church; they prayed and fasted *cum discipulis, jejunantibus*

saith the Glosse) all being one work, why was not the χειροτονια common to the Churches also. 6. Protestant writers draw from χειροτονησαντες the Churches suffrage; *Magdebur*: cent. 1. lib. 2. cap: 6. *Zanchius in* 4. *Præ. Beza*, *Cartwright* and others, on the place, *Bullinger Decad*: 5. Ser. 4. *Junius contro*: 5 lib. 1 cap. 7. And others against *Bellarmine*, *de Cler* cap. 7. *Gerhard*. tom. 6. pag. 95. *Brochmand: Systhem*: tom: 2. pag. 886. *Danæus* in 1 *Tim*. 5. *Walæus* in his treatise, *quibusnam competat vocatio Pastorum*, and *loce*: pag. 474. Of Papists, also *Salmeron* expondeth this place by, *Acts*. 6. And saith the Apostles gave the Election to the Churches, here of Elders, as there of Deacons, *Bel*: *de cler*: cap. 7. and *Esthius* in 2. *Cor*. 8. 19. confesse that if wee look either to the Etimologie of the word, or the use of Greek authors, it is to choose by votes. If it be objected to me that χειροτονησαντες being referred to the people, will invest them with a judiciall power; and a forensicall, or juridicall suffrage; and where is then the authority of the Eldership. Ans. 'Tis like enough (though I confesse not certain) that no Elderships were yet erected in those Churches, *Acts*. 14. 23. But put case they had Elderships, yet χειροτονησαντες might well be referred to the people, to signifie their good liking and consent, for in Athens it self the people did χειροτονειν, when they did but like well the persons nominated, as when a thesaurer offered some to be surety, ους αν ὁ δημος χειροτονηση, whom the people shall approve. *Demosthenes adverse. Timocr.* In which oration 'tis also to bee noted that εκκλησια the Assemblie, and δικαστηριον the judiciall court or Assembly of judges are plainly distinguished, so farre that they might not be both upon one day; and that, though the people did χειροτονειν, yet not they, but the ηλιασαι, or judges, did καθισαναι αρχην, ordaine, or appoint a Magistrate, See *ibid jus jurandum Heliastarum*. As for the objection from *Acts* 10. 41. προχειροτονια is not the same with χειροτονια, but as it were the preven-

preventing of χειροτονια by a prior designation. 2. It is there attribute to God μεταφορικως, that in the councell of God the Apostles were in a manner Elected by voices of the Trinitie, *as faciamus hominem*, *Gen.* 1. and hindereth no more the proper signification of the word applyed to men, then μεταμελειαν ascribed to God, can prove, that there is no change in men when they repent, because there is none in God. As for that objection made by a learned man, that even the *Septuagints Isay* 58. 9. have χειροτονιαν not for *extensio* or *elevatio manuum*, but for that which is in the Hebrew *immissio* or *innixus digiti* or *manus*. Answer, 1. It is not put for *innixus digiti*, but for *extensio digiti*, for so is the text. 2. *Sanctius* following *Cyrill*, tells us that the sense of the 70. turning the text so; was this, *Nempe hic intelligi suffragia quibus magistratus creantur, a quibus raro solet abesse munerum largitio & corruptio juris.* So that his argument may be retorted, I do not say that this is the Prophets meaning, but that it is the 70. their sense of the text in using that word, for the most Interpreters understand by putting forth the finger there, derision, and disdain. 3. The 70. certainly did not intend the putting on, but the putting out of the finger, so the *Chaldee* hath *annuere digito*, *Heirome*, *extendere digitum*, which well agreeth with the Hebrew *Shekach digitum extendere. i. e. malum opus perlongare*, saith *Hugo Cardinalis*. It is saith *Emanuel Sa*, *minando, aut convitiando*, (which seemeth the true sense) The Jesuits of *Doway* read, and cease to stretch out the finger. *Gualther* readeth *emissionem digiti*, and expondeth thus *medij digiti, ostensio erat contemptus indicium, digitis item minitamur*, suppose none of all these signifie the laying on of the hands, or finger, but suppose that it is not laid on, and so much shall suffice concerning these Scriptures, *Acts* 6. 2, 3, 5. 6. and *Acts* 14. 23.

A third argument from Scripture shall be this. If the extra-

ordinary

ordinary office bearers in these Primitive times were not chosen, nor put into their functions without the Churches consent, far lesse ought there now to bee any intrusion of ordinary Ministers without the consent of the Church; *Judas* and *Silas* were chosen with consent of the whole Church unto an extraordinarie embassage, *Act.* 15. 22. So were *Pauls* company chosen by the Church, 2 *Cor.* 8. 19. The Commissioners of the Church of *Corinth*, were approved by the Church, 1 *Cor.* 16. 3. Yea *Mathias*, though an Apostle συγκατεψηφισθη, that is, was together chosen by *suffrage*, namely of the 120 Disciples, *Simul suffragiis electus est*, as *Arias Montanus*, rightly turneth the word. *Act.* 1. 23. 26. Bell. *de* Cler. *cap.* 7. acknowledgeth, ψηφισεσθαι *est dare suffragium*, & ψηφισμα *est ipsum suffragium*, *Paul* and *Barnabas* were extraordinarily, and immediatly called of God, yet when they were to be sent to the Gentiles, God would have the consent and approbation of the Church declared, *Act.* 13. 3. I conclude this argument from Scripture, with the *Magdeburgians* cent. 1. Lib. 2. Cap. 6. *Neque Apostolos, neque alios ecclesiæ ministros sibi solis, sumpsisse protestatem eligendi & ordinandi Presbyteros & Diaconos, sed ecclesiæ totius suffragia & consensum adhibuisse; tum ex,* 1 Cor. 3 21. 22. *Patet, tum exemplis probatur,* Act. 1. 23. Act. 6. 6. Act. 14. 23.

The next argument is taken from antiquity, *Cyprian* Lib. 1. Epist. 4. is very full and plain, for the Churches right and liberty in elections. D. *Feild* Lib. 5. Cap. 54. citeth and Englisheth the words at large, *Leo.* Epist. 87. Cap. 1. requireth in the Election of Bishops: *vota civium, testimonia populorum, Epistola synodalis concilii.* Car: *bar. Susitani apud Augustinum, Enar* in *Psal:* 36. saith, *Necesse nos fuerat Primiani causam, quem plebs sancta ecclesiæ Carthaginensis, Episcopum fuerat in ovile dei sortita, seniorum literis ejusdem ecclesiæ postulantibus audire atque discutere.* The fourth councell of *Carthage*, Can. 22.

Can. 22. requireth to the admission of every Clergie-man, *civium assensum, & testimonium & convenientiam.* *Socrates* lib. 4. cap. 25. recordeth that *Ambrose* was chosen Bishop of *Millane* with the uniforme voice of the Church; and lib. 6. cap. 2. he recordeth the like concerning the Election of *Chrysostome*, to be Bishop of *Constantinople*. Moreover, I finde in the pretended Apostolicall, but really ancient constitutions, collected by one under the name of *Clemens*, lib. 8. cap. 4. 't is appointed to ordain a Bishop, thus qualified ἐν πᾶσιν ἀμεμπτον ἀρισιν δην ὑπὸ παντος τυ λαῦ εκλελεγμενον, in all things unblamable, one of the best and chosen by all the people, unto whom let the people, being assembled *together on the Lords day, with the Presbyterie, and the Bishops then present give their consent.* Then immediatly one of the Bishops askes the Eldership and people, πρεσβυτεριον και τον λαον if they desire that man to be set over them, which if they consent unto, he next asketh them (as a distinct question) whether they all give him a good testimonie for his life, *&c.* *Greg: Nazianz. orat.* 31. commendeth *Athanasius* his calling, as being after the apostolicall example, because he was chosen ψηφω τυ λαυ παντος, by the suffrage of all the people. The councell of *Nice* in their epistle to them of *Alexandria* appoint some to succeed into the vacant places μονον ει αξιοι φαινοιντο, και ὁ λαὸς αἱροῖτο *so that they appear worthie, and the people chose them,* Greg: Mag: Epist. lib. 9. cap. 74. *clerum & populum singularum civitatum hortari festina, ut inter se dissentire non debeant, sed uno sibi consensu, una quæque civitas consecrandum eligat sacerdotem*, he that would have greater store of antiquity for this, may read *Blondel. apol.* pag. 379. to. 473. *Gerhard* citeth for the peoples right, *Ambrose*, *Chrysostome*, *Origen*, *Isidore*, yea twelve Popes, and diverse ancient examples, as the Election of *Sabinianus* of *Athanasius*, *Peter* the successor of *Athanasius*, of *Eradius*, the successor of *Augustine*, of *Nectarius*, of *Ilavianus*, and others chosen with the consent of the

whole Church; *Gerhard. loc: Com.* tom: 6. sect. 95, 96, 97. what need we to say any more of this, *Bilson* himself confesseth it, *de gubern: Eccles.* cap. 15. pag. 417. he saith the ancient forme was, *totam ecclesiam nominationi & probationi Pastoris sui prius consensisse, quam pro electo haberetur:* And he observeth (which another of his minde saith with him, *Hist: of Episcopacy part.* 2. pag 360.) that the people did more willingly receave, more diligently heare, and more heartily love these in whose Election their desires were satisfied, *Bell: de Cler:* cap. 9. confesseth that in the time of *Chrysostome, Ambrose, Augustine, Leo,* and *Gregory*, the receaved forme of Elections was, that both the Clergie and the People should choose. Ancient testimonies for the Peoples Election, see also *Smectimnus*, pag 34.

Thirdly, we argue from the judgement of sound Protestant Churches and writters; The *Helvetik* confession tells us that the right choising of Ministers, is by the consent of the Church: The *Belgick* confession saith, *we beleeve that the Ministers, Seniors, and Deacons ought to be called to these their functions, and by the lawfull Election of the Church to bee advanced into these rooms*: see both in the harmony of Confessions, *Secl.* 11. the French discipline we shall see afterwards: The tenent of Protestants, which *Bell: de Cler:* cap. 2. undertaketh to confute, is this; *ut sine populi consensu, & suffragio nemo legittime electus, aut vocatus ad Episcopatum habeatur.* And though our writers disclame many things which he imputeth unto them, yet I finde not this disclamed by any of them, who write against him: It is plainly maintained by *Luther*, lib. *de Potest: Papæ. Calv. in* Acts 6. 3. *Beza confes.* cap. 5. art. 35. *Musculus in* loc: com: *Zanchius in* 4. *pracept: Junius animad: in Bell: Contro.* 5 lib. 1. cap. 7. *Cartwright* on Acts 14. 23. *Osiander. hist: Eccles:* cent. 4 lib. 3. cap. 38. *Gualther on* Acts 6. *Stutonius Fazius in* 1 Tim. 5. 22. *Morney de*

Eccles:

Eccles: cap. 11. *Balduin: de instit: Ministrorum* cap. 6. *Bruchmand: Systhem:* tom: 2. pag 885. 886. *Walæus de vocatione pastorum, & in* loc: com: pag 474. *Bullinger decad:* 5. Ser. 3. pag. 300. *Smectymnus*, pag. 33. 34. *Whittaker* in his *manuscript: de Clericis*, which was never printed; ascribeth election to the people. So *Festus Homius Speginen controv: Belgick.* Art. 31. And many others whose testimonies wee can produce if need be, let five onely speak for the rest; *Calvin* in one of his Epistles, though writing against the itching eares, and groundlesse conceits of some people, yet asserteth this for a certaine truth.

Sane oportet Ministrum a populo approbatum esse, antequam in Ministerii possessionem mittatur, quod si quis seipsum intrudit aliâ viâ, ubi in Ecclesia ordo jam constitutus est, legittima vocatione destituitur, see the book of *Spiles*, pag 482. *Edit: Genev:* 1617. *Gerhard* tom: 6. pag 95. *Vt Ecclesiâ consentiente Pastores vocentur, neve quis invitæ Ecclesiæ obtrudatur; habet expressa in Scripturis testimonia, & perpetuâ Ecclesiæ primitivæ praxi, comprobatum est, Zanchius in* 4. *præcept:* col. 81. saith, *est igitur manifestum nunquam Apostolos quempiam ad Ministerium elegisse & ordinasse suâ tantum authoritate, sed semper id solitos facere consentiente & approbante Ecclesiâ, and* col: 782. *servatur hæc eadem consuetudo etiamnum in multis Ecclesiis reformatis, and* Col: 783. *Eligere Pastores sine plebis consensu, primum non est Apostolicum, neque legittimum, eoque talis Minister, legittimus non fuerit Minister, deinde pugnat cum libertate Ecclesiæ, eoque adimitur ei quod Christus donavit, quantum autem est hoc crimen? Tertio non conducit Pastori, quia nunquam bonâ conscientiâ poterit suo fungi officio, neque etiam conducit Ecclesiæ, quia libenter non audiet, neque etiam amabit eum, qui sibi non consentienti obtrusus est, Danæus in* 1 Tim. 5. 22. *quemadmodum totius Ecclesiæ Pastor est futurus, ita ab omnibus debet approbari, nè quisquam gregi invito Pastor obtrudatur.* And after he hath cleared the whole mat-

ter at length, hee concludeth, *Ex his autem omnibus apparet, quam nulla sit vel non legittima eorum dei Ministrorum vel Ecclesiæ, Pastorum vocatio, qui solius regis vel reginæ, vel patroni, vel Episcopi, Archi Episcopi authoritate, diplomate, bullis, jussu, & judicio fiunt vel eliguntur, id quod dolendum est adhuc fieri in iis Ecclesiis, quæ tamen purum Dei verbum habent, & sequuntur, veluti in mediâ angliâ.* The professors of *Leyden* in *Synops: pur. theol: disp:* 42. *Thes.* 32. *Jus pastores eligendi, est penes Ecclesiam, ac proinde plebi commune, cum presbyteris: jus eos ordinandi soli Presbyterio est proprium.* I must not forget to mention the order of the Church of *Scotland*, the first book of Discipline in the fourth head, saith, *This liberty with all care must be reserved to every severall Kirk, to have their votes and suffrages in election of their Ministers*, The second book of Discipline, *cap.* 3. saith, *In the order of Election it is to be eschewed that any person be intruded in any offices of the Kirk, contrarie to the will of the Congregation to which they are appointed, or without the voice of the Eldership: The Generall Assemblie at* Edinburgh, *in Decemb:* 1562. *Sess:* 3. *Made this Act, that inhibition shall be made to all and sundry persons, now serving in the Ministery that have not been presented be the people, or a part thereof to the superintendent: The Generall Assemblie at* Edinburgh, *May* 1586. *Sess.* 5. *requireth the consent of the whole Parish to a Ministers Election*, the words are these; *Anent the doubt moved if it be lawfull to any towne, or city, where there is an Universitie, and a part of the parish of the same towne lying to landward, without their consent and votes to Elect a Minister to the whole parish and Universitie, pretending the priviledge of an old use and custome. The Kirk hath voted thereto negative, that it is not lawfull so to do:* The Generall Assemblie at *Perth*, in *March* 1596. Sess. 6. Doth forbid the choosing of Ministers without the consent of their owne flocks: The Generall Assembly at *Glasgow*, Sess. 23. art. 2°. Doth revive the ancient order thus, *anent the presenting either*

of

of Pastors, or Elders and School-masters, to particular Congregations, that there be a respect had to the Congregation, and that no person be intruded in any office of the Kirk contrarie to the will of the Congregation to which they are appointed. In the Treatise called, *The order and government of the Church of* Scotland (published *anno* 1641. For information of the English, and for removing and preventing all prejudices which the best affected among them had, or might conceave against our Church government) we have these words, *pag* 8. *So that no man is here intruded upon the people against their open or tacite consent and approbation, or without the voices of the particular Eldership, with whom he is to serve in the Ministery.* And now if in any Congregation of *Scotland*, the practise should be contrarie to the profession, and rule established (which God forbid, and I hope it never shall) it were a double fault and scandle. Finally, the order of the Church of *Scotland* is strengthened by the civil law of the Kingdome: For the second Parliament of King *Charles*, Act 7. did ordaine Presbyteries to plant vacand Kirks with consent of the Parishes. And Act 8. anent the Presbyteries proyiding and admitting Ministers to the Kirks which belonged to Bishopricks; It is alwayes provided, that this be without prejudice of the interest of the Parishes, according to the acts and practise of the Kirk since the Reformation: In the 9. Act of the last Session of the same Parliament, Presbyteries are appointed to plant vacand Churches upon the sute and calling of the Congregation.

In the fourth place, the point is confirmed from sound reason. For, 1. It is very expedient for the credite and better succesſe of the Ministery, that a Bishop have a good name and testimony even among them that are without, as the Apostle teacheth, 1 *Tim.* 3. 7. It is much more necessary, that he bee well lyked and approved of them that are within the Church. 2. It is a common maxime among the Fathers, School-

men, and Summists, *Quod ad omnes pertinet omnium consensu fieri debet.* 3. As the free consent of people in the Election, is a great obligation and ingagement, both to them, to Subject themselves in Christian and willing obedience to him, whom they have willingly chosen to be over them in the Lord, and to the person elected to love them, and to offer up himselfe gladly upon the service and sacrifice of their faith: So where this obligation or mutuall union of the hearts of Pastor and People is wanting, mutuall dueties are not done γνησίως, but as it were by constraint and necessity, they in the mean time drawing back from the yoke, and hee, at the best watching over them, not with joy, but with grief and sorrow of heart. 4. In stead of peace and harmony, there shall be contention and contradiction, *Gerhard.* tom: *6.* pag: 105. *Ministros vocari cum consensu & suffragiis Ecclesiæ cui præficiuntur, alit mutuam concordiam inter auditores & Pastores, summe necessariam, amovet etiam dissidia ex neglectu hujus ordinis metuenda.* 5. It breadeth great peace and confidence when one is thus called. *Whittaker de Ecclesiâ quæst:* 5. cap: *6.* defendeth the calling of *Luther, Zuinglius, Oecolampadius, &c.* Upon this ground, *quia sunt a populis & gregibus vocati.* 6. Experience hath made men to know the comfortable fruits of free Election, and the unhappie successe of violent intrusion. *Constantius* the sonne of *Constantine*, did put *Orthodox* Bishops from their places, and substitute *Arrians* in their roome, with the contradiction and reluctation of the Churches. The like did Papists in the *Palatinat*, and other places where their *Dagon* was set up againe. So did the authors and urgers of the *Interim* in *Germany*. So did the Prelats in *Scotland, England, Ireland.* Upon all which intrusions many unspeakable evils did follow. If wee after a second Reformation should now permit violent intrusions, this might well be a prologue to much confusion and disorder.

Lastly,

Lastly, I argue from the confessions of adversaries themselves, we have cited before the confession of *Bilson*, and of the author of *the history of Episcopacy*, and of *Salmeron*, I will adde *Peresius de traditionibus*, who undertaketh to confute the Protestant tenent, That it belongeth to the people to elect or reject their Ministers; Hee argueth from antiquity, and yet in that same argumentation, he is constrained to speak for us. For speaking of the three Bishops which by the ancient Canons might ordaina Bishop, he sayeth, *Verum tamen est quod Episcopi isti qui ad electionem Congregabantur, consensum expectabant cleri & populi ut in concilio carthaginensi quarto refertur, qui consensus magis erat testificatio vitæ ejus qui erat ordinandus, & signum quoddam expressivum ejus desiderii, quod volebat Paulus quando bonum testimonium populi dicebat expectandum ante ordinationem.* Et infra. *Hoc enim modo magis pretiosus esset illis prælatus, magisque amabilis, ne cogerentur inviti inutiles homines, & interdum perniciosos suis sudoribus alere.* And *Answering* to the passage of *Cyprian lib: 2. Epist: 5.* he sayeth; That tho hee hath not read of it, yet *forte erat mos tempore ejus in Ecclesiis Hispaniarum* (for they were two *Spanish* Bishops of whom *Cyprian* writs in that Epistle) *ut aliqui ex populo vocem haberent, electivam. Quod vero dicit populum posse recusare indignos, etiam fassi sumus, quantum ad Electionem si indignitas ordinandi sit nota & populo perniciosa.* But what sayeth the Canon law it selfe, *Decr: part: 1. dest: 62. Electio clericorum est petitio plebis.* He was a Popish Archbishop who condescended that the city of *Magdeburg*, should have *jus vocandi & constituendi Ecclesiæ Ministros*: Neither would the city admit of peace without this condition. *Thuan* hist: lib: 83. pag 85. I had almost forgot *D: Feild* of the Church *lib: 5. cap: 54.* Confessing plainly that each People and Church *stand free by Gods law, to admitte, maintain, and obey no man as their Pastor without their lyking: and that the peoples election by themselves, or their rulers dependeth on*

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the first principles of humane fellowships and Assemblies: For which cause, tho Bishops by Gods law have power to examine and ordain before any man be placed to take charge of Souls, yet have they no power to impose a Pastor upon any Church against their wills. Hee citeth diverse testimonies of antiquity to shew that the ancient Elections were by the Church or the greater part thereof.

It remaineth to answer some objections. And first it is objected, That this is a tenent of *Anabaptists*, *Independents*, and *Separatists*. Ans: 1. But shall we condemne these truthes which either they, or *Papists*, or *Arrians* doe hold? *Quid est*, saith Cyprian, *quia hoc facit Novatianus ut nos non putemus esse faciendum?* We may goe one myle with the Scriptures, though we goe not two myles with the *Independents*, or three myles with the *Anabaptists*, or *Separatists*. 2. Neither in this same point of Elections doe we homologat with them, who give to the collective body of the Church (women and children under age onely excepted) the power of decisive vote and suffrage in Elections, we give the vote onely to the Eldership or Church representative, so that they carrie along with them the consent of the Major or better part of the Congregation. *Gamachæus in primam secundæ quæst:* 15. tells us out of *Thomas* this difference betwixt consent and election: that though every choosing be a consenting, yet every consenting is not a choosing: The liberty of consent is one thing; counsell or deliberation another thing: The power of a decisive voice in court or judicatory a third thing. I speak of a constituted Church (for where there is not yet an Eldership, there can be no such distinction: yet however bee there an Eldership or bee there none, the Churches consent must be had.) The first of these we ascribe to the whole Church, without whose knowledge and consent Ministers may not be intruded. The second to the ablest and wisest men of the Congregation, especially to Magistrates, with whose especiall advice, privity, and deliberation the

matter

mater ought to be managed. The third which is the formall, and consistoriall determination of the case of election, consisteth in the votes of the Eldership: Their way is much different from this, who would have the matter prepared by the conference, and deliberation of the Eldership, (as wee use to doe in Committees) but determined and decided by the votes of the whole Congregation. 3. Let them speak for us who have particularly written against the *Separatists* and *Independents*. *Laget* in his defence of Church-goverment, part. 1. cap: 1, In the stating of the question about popular government, declareth that the question is not, whether in maters of greater importance, and more publick concernment, (as admissions, excommunications, and absolutions of members, elections, and depositions of officers) the case ought to bee made known unto, and determined with the free consent of the people (for all this he willingly granteth.) But whether every cause to be determined, ought to be brought to the multitude, or body of the Congregation, and they to give their voices therein together with the officers of the Church.

Mr. *Herle* the reverend and learned prolocutor of the Assembly of divines at *Westminster* in his treatise, intituled, *The independency on Scriptures, of the independency of the Churches*, pag: 3. While he stateth the question, saith, *We acknowledge that the Pastors and other officers were ancientlie, and it is to be wished they still were chosen (at least) consented to by the members of each respective Congregation: But that they are to bee ordained, deposed, or excommunicated by the Presbyterie*, &c. Moreover they of the Separation, and if not all, yet (sure) some *Independents* place the whole essentiality of a calling in Election, accompting ordination to be no more but the solemnization of the calling. We say, ἐξουσία or the *missio potestativa*, or the power and commission given to a man, by which hee is made of no Minister to be a Minister, is not from the Churches electing

him, but from the lawfull ordaining him: And that Election doth but designe such a person to the Ministery of such a Church. For as *Gamachæus* sayeth in *tertiam partem Thomæ do Sacr: ordin: cap:* 7. the people cannot give spirituall authority which themselves have not: *Et quamvis fateamur*, saith hee, *Laicos sæpissime vocatos ad electionem Ministrorum Ecclesiæ, tamen longe est aliud loqui de ordinatione, quam de electione*, &c.

Object: 2: This liberty granted to Congregations prejudgeth the right of Patrons? *Ans:* 1: If it were so, yet the argument is not pungent in divinity, for why should not humane right give place to divine right? *Nec Episcopale nec patronatus jus Ecclesiasticis Canonibus introductum præjudicare potest potestati jure divino toti Ecclesiæ in Ministrorum Electione competenti*, saith *Gerhard Tom: 6. Sect:* 114. The states of *Zeeland* did abolish patronages, and give to each Congregation the free Election of their own Minister, which I take to be one cause why Religion flourisheth better there then in any other of the united provinces.

Object. 3. The Churches liberty of consenting or not consenting, asserted by the arguments above mentioned, must ever be understood to be rationall, so that the Church may not dissassent without objecting somewhat against the doctrine or life of the person presented. *Answ:* 1. The author of *the historie of Episcopacy part: 6. pag:* 362. 364. tells us out of the book of Ordination, that the people are free to except against these that are to be ordained, and are required if they know any crime, for which they ought not to be receaved unto the Ministery, to declare the same. He saith further, that Presbyters are elected by the Patrons, for and in the name of the rest of the people. pag: 365. So *Peresius de tradit: part: 3. pag:* 200. confesseth that people should be required to object what they can against the fitnesse of the man to be ordained. Now then if this be all, that people may object, it is no more then

Prelats,

Prelats, yea Papists have yeelded. *Answ.* 2. This objection cannot strike against the election of a Pastor, by the judgement and votes of the particular Eldership of that Church where he is to serve: For it is evident by the Scriptures, testimonies, and reasons above specified, not onely that the Church hath liberty of dissenting upon grounds and causes objected, but that the Eldership hath power and liberty positive to elect (by voyces) their Ministers. Now men vote in Elderships, (as in all courts and consistories) freely according to the judgement of their conscience, and are not called to an accompt for a reason of their votes. 3. As the vote of the Eldership is a free vote, so is the Congregations consent, a free consent, and the objection holdeth no more against the latter then against the former, for they are both joyntly required by the Church of *Scotland* as appeareth by the citations foresaid. 4. Any man (though not a member of the Congregation) hath place to object against the admission of him that is presented, if hee know such an impediment as may make him uncapable, either at all of the Ministery, or the Ministery of that Church to which he is presented: So that unlesse the Congregation have somewhat more then liberty of objecting, they shall have no priviledge or liberty, but that which is common to strangers as well as to them. In this fourth answer, I am confirmed by *Blondellus* a man intrusted, and set apart by the nationall Synod of the reformed Churches of *France*, for writing and handling of controversies. In his *Apologiâ pro sententia Hieromini, pag:* 383. Replying to *Bellarmine* who would enervate *Cyprians* testimonies (for the peoples right to choose their Ministers) by this evasion which now I speak to, saith, *Nec putidum in gravi Scriptore commentum ferendum, populum habere potestatem eligendi & suffragium ferendi, quia potest dicere siquid noverit boni vel mali de ordinando, & sic testimonio suo efficere ut non eligatur: quasi vero is eligendi & suffragium ferendi potestate*

præditus eaque usus dici debeat, qui id tantum prestat, quod omni electionis & suffragii jure absolute carens præstare (quandocunque libet) potest, autoris quisquam adeo duri reperiatur ut infidelium pessimos quicquid boni vel mali de ordinando noverint dicere, & sic testimonio suo ut nõ eligatur efficere posse negare audeat, habebunt scilicet ex adversarii hypothesi æquo cum fidelibus jure eligendi & suffragium ferendi potestatem. 5. Though nothing be objected against the mans doctrine or life, yet if the people desire another better or as well qualifyed, by whom they finde themselves more edified then by the other, that is a reason sufficient (ita reason must bee given at all) and it is allowed by *Danæus* in 1. *Tim:* 5. 22. and by the first book of discipline in the fourth head, 6. It being condescended upon in the Parliament of *Scotland* that his Majestie with consent and advice of the Estates, should nominate the officers of Estate. The Estates of Parliament were pressed to give a reason of their dissenting from his Majesties nomination, but they refused. And I am sure consenting or not consenting in a matter Ecclesiasticall, ought to be as free, if not more free, then in a matter civill.

Object. 4. This course may prove very dangerous for an apostatizing Congregation, for a people inclining to Heresie or Schisme, will not consent to the admission of an orthodox and sound Minister. *Answ.* 1. The intrusion of Ministers against the Congregations will, doth more generally and universally draw after it, great evils and inconveniences. 2. The corruptions of many Patrons, and peradventure also some Presbyteries may be more powerfull to intrude insufficient or unsound Ministers, then the unsoundnesse or errour of this or that particular Congregation, can be to hinder the admission of them that are sound. 3. We shall heartily accord that a hereticall or a Schismaticall Church, hath not just right to the liberty and priviledge of a sound Church. 4. *Zanchius* in

4. *præc:*

4. *præc: col:* 784. Would have a Congregation infected with Hereſie or Superſtition, before there bee a Miniſtery ſetled among them, to be firſt convinced of their error, by ſome other Paſtor ſent unto them by the Chriſtian Magiſtrate for a time, and extraordinarly as a kinde of Evangeliſt. *At vero* ſaith he, *cum conſtitutæ ſunt & formatæ veræ Eccleſiæ, cur tunc ſaltem non relinquitur illis libertas eligendi ſuos Paſtores?*

Object: 5. People do often erre in their choiſe, and cannot judge of the qualifications and abilities of Paſtors, but follow blindly the humors of their Lords or leaders. *Anſw:* 1. We muſt beleeve what Chriſt ſaith, *John* 10. 4, 5. That his ſheep know his voice, and a ſtranger they will not follow, but will flee from him. 2. There are alſo in Presbyteries and in all Judicatories, ſome leading men whoſe judgement is much reſpected and hearkened unto. 3. Hee that followeth another is ever blind: A people may follow leading men; and yet ſee with their own eyes too. 4. When *Bellarmine* objecteth that a people cannot judge, whether a man be fit for the Miniſtery, *Junius animad: Contr:* 5. *lib:* 1. *cap:* 7. *not:* 24. Anſwereth that the Congregation judgeth not ſimply and abſolutly whether one be fit for the Miniſtery, but whether he be fit to ſerve in the Miniſtery among them. VVhich two are ſo different, that of two men offered to a Congregation, he that is abſolutely and ſimply the beſt qualifyed for the Miniſtery, is not to bee for that cauſe admitted *hic & nunc*, but hee who is fitteſt for that Congregation. Now a rude and ignorant people can judge which of the two ſpeaketh beſt to their capacity and edification. 5. VVhen any Congregation makes choiſe of an unfit or dangerous perſon, againſt whom there is juſt exception to be made, they muſt not therefore be robbed of their right, but called upon to make a better choiſe: This right people had from a Pope, *Greg: Mag: Epiſt: lib. 6. Epiſt:* 38. *Habitatores Lucenſis civitatis quendam ad nos Presbyterum adduxerunt, qui*

eis debuisset Episcopus ordinari, Sed quia minime dignus inventus est nec diu sine proprio possunt consistere sacerdote: a nobis admoniti in scrinio promiserunt alium studiose quærere, &c.

Object: 6. Seldome or never shall a Congregation bee found all of one minde, and becauſe this might bee answered in the words of *Gregorius de valentia in iam secundæ disput: 7. quæst: 5. punct: 5. Nam moraliter loquendo illud tota communitas facere censetur quod facit major ipsius pars.* Therefore to make the objection stronger, it may be further added, that oftentimes the greater part shall overcome the better part, becauſe in every corporation there are more bad then good, more fooliſh then wiſe: This inconveniencie is objected by *Bellarmine de Clericis, cap:* 7. who tells us further that popular elections are subject to tumults and seditions. We answer with *Junius ubi supra not:* 23. 27. first inconveniences do also follow upon elections made by Presbyteries and Patrons without the peoples consent. 2. *De incommodis prudenter curandis, non de re sanctâ mutandâ temere, sapientes videre opportuit.* 3. For avoiding inconvenience of this kinde, it is to be remembred, that the Congregation ought to be keeped in unity and order (so far as may be) by the directions and precedence of their Elders, and by the assistance of Brethren chosen out of other Churches, when need so requireth. 4. *Zanchius ubi supra, col:* 783. answereth out of *Calvin*; *præsideant plebi in electione alii Pastores, & cum ipsis etiam Magistratus conjugatur, qui compescat tumultuantes & seditiosos.* VVherein there is great need of caution, lest under pretence of suppressing tumults, the Churches libertie of consenting or not consenting be taken away; As upon the other part, the Election is not to be wholly and solely permitted to the multitude or body of the Church, which is the meaning of the 13. Canon of the counsell of *Laodicæa*, as it is expounded by *Osiander, Gerhard, Junius* and others. 5. When a Congregation is rent asunder, and cannot agree among themselves,

selves, this evill may bee helped in Subordinate, though not in Independent Churches, for the higher consistories, the Presbyteries and Assemblies of the Church, can end the controversie and determine the case, after hearing of both sides.

Object: 8. As for that which may reflect on Ministers, that have not the peoples consent. 7. *Answ:* It is ordination that maketh men Ministers. And the want of the Churches suffrage cannot hinder their being Ministers, it concludeth onely that they did not *ritè* and *ordinatè* enter into their Ministery *hic & nunc* in such a Church. 2. This also is helped by a posterior approbation of the Church, as a woman marrying a man unwillingly, yet after loving him as her husband, removeth that impediment.

I conclude with a passage out of the Ecclesiasticall discipline of the reformed Churches in *France*, cap: 1. *The silence of the people, none contradicting, shall be taken for an expresse consent, but in case there arise any Contention, and hee that is named should be lyked by the consistory, and disliked by the people, or by most part of them, his reception is then to be delayed, and report of all to bee made unto the conference or provicniall Synod, to consider aswell the justification of him that is named, as of his rejection. And altho he that is named, should there be justified, yet is he not to bee made or given as a Pastor to the people against their will, nor to the dislike, displeasure, and discontent of most of them.* Nay the Popish *French* Church, hath no lesse zealously stood for their liberty in this point in so much, that the intrusion of men into Ecclesiasticall charges by the Pope himself, hath been openly opposed, as shall most fully appeare to any who shall read the book intituled. *Pro libertate Ecclesiæ Gallicanæ adversus Romanam aulam defensio, Parisiensis curiæ, Lodovico undecimo Gallorum Regi, quondam oblata.* In which they do assert against the Papall usurpations, the liberty of Elections both by Clergie and people,

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Their reasons are these among others; *Cum Episcopus Ecclesiæ sponsus sit, & matrimonium quoddam spirituale inter ipsum & Ecclesiam contrahatur, necessario consensus Ecclesiæ intervenire debet.* And after, *Cum Episcopus solemniter a collegio eligitur, confirmaturque servatâ programmatum & inquisitionum forma, eò certe major est populi de eo existimatio, magisque eum venerantur, observant & diligunt populares, quam si ipsis invitis obtrudatur. Ideoque doctrina ejus longe fructuosior est, & ad ædificandum multo efficacior. Hinc tametsi Petrus Christi vicarius esset, & caput Ecclesiæ: tamen mortuo Juda qui unus Apostolorũ erat cæteri omnes pariter eligerunt, & sors cecidit super Matthiam ut in actis Apostolorum legitur. Lucius Pontifex Romanus vir sanctus, & Martyr, qui Ecclesiæ Romanæ præfuit anno, 154. ita decrevit: Nullus in Ecclesiæ ubi duo vel tres fuerunt in Congregatione, nisi eorum electione canonca Presbyter eligatur,* &c. The same thing doth *Duarenus de Sacr: Eccles: Minist: lib:* 5. *cap:* 1. Confirme, not only from the ancient Canons, but from the Election of *Matthias* Act: 1. and that of the Deacons Act: 6.

CHAP. III.

Whether Ordination be essentiall to the calling of a Minister.

THis question hath been thus stated in a little book intituled διατριβὴ *wherein the judgement of the reformed Churches and Protestant Divines is shewed; concerning Ordination,* &c. The negative part is there mentioned, also in the *Queries touching the ordination of Ministers,* written in opposition to the learned and much approved book intituled. *Jus divinum regiminis Ecclesiastici,* the same controversie is touched upon frequently with more railing then reason

son by that furious *Erastian* who composed the *Grallæ* against *Apollonius* and cryes out that the world is abused with an empty notion of a pretended sacred Ministeriall calling, which may be exercised by none but such as are thereunto called solemnly set a part, and ordained. This is the same thing which hath been formerly debated by Protestant divines against the *Anabaptists* and *Socinians*. See *P. Martyr. loc: com: class:* 4. *cap.* 1. *Aretius probl: theol: loc:* 63. The professors of *Leyden*, *Synops: pur: theol: disp:* 42. *Walæus* in *loc: com: tom:* 1. *pag:* 472. 473. *Festus Hommius Specim, controv: Belgic. artic:* 31. of the *Lutherans*, *Gerhard* in *loc: com: tom:* 6. *cap:* 3. *lib:* 1. *Balduin de institutione ministrorum*, *cap:* 8. *& lib:* 4. *de cas: consc: cap:* 6. *Brochmand synt: theol: artic. de minister, Eccles. cap:* 2. *quæst:* 3. *Stegmannus in sphotinianismo disp:* 53. The *Sociniane* tenent against the necessity of Ordination, see in *Socin: tract: de Eccles: Nicol:* and *tract: de Eccles. & missione minist.* Yet the *Socinans* acknowledge it is fit for order, and decency to retaine Ordination in the Church. Peradventure many of the Sectaries of this time will hardly acknowledge this much: I shall first of all premise some distinctions and considerations for the better opening of the true state and nature of this contravesie. Next I shall bring the positive arguments, and lastly, Answer the contrary objections.

The particulars to be premised are these. First the question is not whether Ordination be the only thing essentiall, or necessary to the right calling of a Minister: I have before pleaded for the necessity of the Churches consent, I now plead for the necessity of ordination; That ought to be no impediment to this, nor this to that. 2. Neither is the question, whether imposition of hands be essentiall and necessary to the calling of a Minister. Imposition of hands is a rite used in Ordination, after the example of the primitive Churches (of which more anone) but the substance, essence, and formall Act of Ordination is another thing. Therefore not onely the *Lutheran*

divines, but *Calvin* in 1 *Tim*: 4. 14. *Junius animad*: in *Bellar*: *contr*: 5. *lib*. 1. *cap*: 3. *Bucanus loc*: *com*: *loc*: 42. *Gersomus Bucerus* and others distinguish between the act of Ordination, and the rite used in that act. *M. Antonius de dominis*, *lib*: 2. *de repub*: *Eccles*: *cap*: 3. § 24. *& cap*: 4. § 13. 19. *& lib*: 3. *cap*: 5. § 48. Doth also distinguish between the rite or ceremony of laying on of hands, and the essentiall act of Ordination which he rightly calls *missio potestativa*, a sending of one with power and authority: VVhich agreeth well with *Matth*. 10. 1. *Mark* 3. 13, 14, 15. where we have first the election of the Apostles to their office; *He calleth unto him whom he would, and they came unto him*, Matthew sayeth, *he called unto him his twelve Disciples*, Luke 9. 1. *He called his twelve Disciples together*. Here was an antecedaneous election or designation of the persons. Thereafter followes the ordaining or constituting of them in their office καὶ ἐποίησε saith Mark, *and hee ordained* (or *made*) *twelve that they should be with him, and that hee might send them forth to preach, and to have power to heal*, &c. *Luke* addeth after the calling together of the twelve, that he gave them *power and authoritie over all devils, and to cure diseases, and he sent them to preach, &c.* VVhich sets forth the true nature and essence of Ordination, that it consists in a sending forth of chosen persons with power and authority. And this *potestative missioun* of the twelve is applyed, not onely to power over devils and diseases (which was extraordinary and apostolicall) but to power of preaching which belongeth to the ordinary Pastor to call, charge. Pastors and Teachers are Messengers, *Job* 33. 23. and God hath committed unto them the word of reconciliation, 2. *Cor*: 5. 19.

3. Neither is the question, what may be done in extraordinary cases when Ordination cannot be had, or where there are none who have power to ordaine. VVee read that *Ædesius* and *Frumentius* being but privat men, became Preachers of the

Gospel

Gospell, and converted a great nation of the *Indians*: Likewise that when the *Iberians* were converted by a captive woman, their King and Queen became Teachers of the Gospell to the people. There may be an extraordinary calling from God where Religion is not yet planted, nor Churches yet constituted. It is altogether another case in a constituted reformed or reforming Church: I adde with *Peter Martyr*, that even those persons who set about the work of the Ministery extraordinarly or among Infidels, if they can come at any who may ordain them in the usuall and right way, they ought not to neglect the seeking of Ordination.

4. Nor is the question of teaching, exhorting, admonishing, reproving, comforting one another, or praying for, or with one another, in the way of a private Christian fellowship, and and brotherly love. For this belongs to the generall calling of Christians as they are Christians, observing therein the rules of the word, and there is no need nor use of Ordination in all this. But the question is of the particular, speciall, sacred calling of the Ministers of the Gospell to preach and administer the Sacraments, whether Ordination be not essentiall and necessary to this calling. The privat Christian dueties of teaching one another, reproving, exhorting, *&c.* Are to be conscionably and carefully performed by privat Christians, *Joh.* 4. 28, 29. *Acts* 18. 26. *Eph.* 5. 19. *Col.* 3. 16. *Heb.* 3. 13. But this the Apostle plainly distinguisheth from the speciall Ministeriall function, 1 *Thess.* 5. 11, 14. with *vers.* 12, 13. The affirmation of this question in hand, *viz.* that Ordination is necessary and essentiall to the calling of a minister, may bee confirmed by these arguments. 1. Doeth not nature it selfe teach you: as the Apostle sayeth in another case, Shall the visible politicall Church of Christ, which is the purest and most perfyt Republick in the world, have lesse order and more confusion in it nor a civill Republick. Embassadours, Com-

missioners, Officers of State, Judges, Generals, Admirals, with the subordinate Commanders in Armies and Navies, do not runne unsent, nor act without power authority and commission given them. How much more unbeseeming, and disorderly were it in the Church, (which *Nicolaides* himself, even where he disputeth against the necessity of Ordination, *Refut: tract: de missione ministr, cap:* 10. *pag:* 113.) acknowledgeth to be more perfite then any politick Republick in the world) for any man to assume to himselfe power and authority which is not given him, or which he hath *a non habente potestatem*, or to intrude himself into any publick administration unto which he is not appointed. It was justly complained of, as a great disorder under the Prelates, that Midwives were permitted to baptize upon pretence of a case of necessity, yea that Deacons were permitted to baptize, because the administration of baptisme, doeth neither belong to Deacons, nor to private persons. But that railing *Rabshaketh*, the anonymous *Erastian* before mentioned, goeth so far as to cry down all necessity of Ordination or any speciall call to the Ministery of the Word and Sacraments, and alloweth any Christian, whether Magistrate or Subject, both to Preach, Baptize, and minister the Lords Supper, having no Ordination or speciall Mission to that effect. 'Tis a sufficient answer to him, *offer it now unto thy governour, will he be pleased with thee?* *Mal:* 1. 8. Who will endure such a confusion in a State, that any man may assume publick offices and administrations, not being thereunto called and appointed? And shall the Church (which must go a great deal further than the law and light of nature,) come short of that which nature it self teacheth all humane societies? 'Tis both a naturall and a scriptural rule, *Let all things be done decentlie and in order*, 1 Cor: 14. 40: *for God is not the author of confusion, but of peace*, Ibid. *vers.* 33. If it were an intollerable usurpation in a mans own family, if any man should take upon him

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the ſtewards place to diſpence meat to the houſhold, not being thereunto appointed. How much more were it an intollerable uſurpation in the Church, the houſe of the living God, for any to make themſelves ſtewards of the myſteries of Chriſt, not being appointed. 2. I argue from, *Rom:* 10. 15. *And how ſhall they Preach except they be ſent?* Suppoſe they bee well gifted, yet they may not preach except they bee ſent and appointed thereunto. This ſending muſt needs bee Ordination, not the Churches Election: a people may chooſe to themſelves, but cannot ſend to themſelves: The chooſing of an Embaſſadour is one thing, the ſending him, another thing: The Embaſſadour nominated and elected by the King, may not goe to his work and act as an Embaſſadour, till he bee ſent forth with his commiſſion and power delivered to him. There have been ſeverall exceptions made, and more may be made againſt this argument; yet all of them may bee rationally taken off. Except: 1: The *Socinians* reply, that the Apoſtle ſpeaketh this of his owne time when the doctrine of the Goſpell was new, and did therefore require a ſpeciall miſſion: But that now Miniſters being to Preach no new doctrine, need not ſuch a ſpeciall call. *Anſw.* This is not only, not grounded on the Text, but is contrary both to the metaphore and to the context: 'Tis contrary to the metaphore which the Apoſtle taketh from the ſending of Embaſſadours, Heraulds, and other publick Miniſters. Theſe are ſent not onely to propound that which was never before propounded, but alſo oft times to revive and renew a thing before propounded and known. If either Embaſſadour, or Herauld run unſent, and goe out without his commiſſion and appointment, it will be no excuſe to him, that he hath declared no new thing, but what was declared by other Embaſſadoures, or Heraulds before him, for ſtill hee may be challenged as one who runne unſent, and it may bee ſaid to him: *By what authoritie doeſt thou theſe things?* 'Tis contrary

Refut. tract. de missione Ministrorum, cap. 10. non eum etiam sensum esse nemini licere, docere nisi mittatur, sed Neminem ulla ratione posse prædicare, hoc est, rem novam annuntiare nisi mittatur, hoc est, nisi à deo dei munus imponatur.

to the context too, *vers.* 13. 14. 15. There are five necessary means and wayes which must bee had and used by those who look to be saved. 1. Calling upon the name of the Lord. 2. Beleeving on him. 3. Hearing his word. 4. A preaching Ministery. 5. Mission or Ordination. If the first foure be perpetually necessary to the end of the world, so must the fifth be, for the Apostle layeth als great necessity upon this last as upon the rest. If none can be saved who do not pray, and none can pray who do not beleeve, and none can beleeve who doe not hear the word, and none can hear the word without a preaching Ministery, the last followeth hard in the Text, there can be no Ministeriall office without a Mission or Ordination. I have before excepted extraordinary cases, where there is yet no Church nor no Ministery: even as the deaf may beleeve who cannot hear, although the Apostle say, *How shall they beleeve on him of whom they have not heard!*

Except. 2. *Nicolaides* addeth that the Apostle speakes not of what is unlawfull to be, but what is impossible to bee, namely, it is impossible that any man can preach, that is (saith he) declare a new thing except God send him. *Answ.* 1. If preaching here in this Text must bee restricted to the preaching of a new thing, hearing must bee also restricted to the hearing of a new thing, and beleeving to the beleeving of a new thing, and so they who do not hear and beleeve some new doctrine, cannot bee saved. 2. It is very possible to preach a new thing, when God hath not sent one to preach it: When the Jesuits first preached their *scientia media*, they preached a new thing, yet God sent them not. 3. Let us consider what the Apostle means here by preachiug πῶς δὲ κηρύξουσιν, saith hee, 'Tis from κήρυξ *præco, caduceator.* The offices and functions of κηρυκες. *H. Stephanus* in *Thes: L. Gr:* tom: 2. pag: 195. 196. describeth out of *Homer.* They called together the people to the ἐκκλησια. or publick Assembly: They injoyned silence, and called for audience

dience and attention: They were sent in time of warre to aske leave to bury their dead: They were sent with messages from Princes and great men: They attended Princes and great men to serve them upon occasion: They served also at the sacrifices: They prepared beasts and receaved the guests: What is there in all this, which in a spirituall and ecclesiasticall sence is not competent and incumbent to ordinary Pastors and Teachers aswell as to the Apostles: And if wee will have the holy Ghost to expound himself as ordinary Preachers do κηρύτ∫ειν or κηρύσσειν in all ages and all the world over, aswell as those who first preached the Gospell, *Mat:* 24. 14. & 26. 13. *Mark* 14. 9. & 16. 15. *Luke* 24. 47. *Phil:* 1. 15. 1 *Tim:* 3 16. *Rom.* 2. 21. *thou that preachest a man should not steal, dost thou steal?* 4. I hope κηρύσσων here doth not signifie one that preacheth a new thing, 1 *Cor:* 1. 23. *It pleased God by the foolishnesse of preaching* (τε κηρύγματος) *to save them that beleeve.* Will any who hopes to be saved, deny that this extends to preaching in all ages?

Except. 3. That διατριβὴ before cited, in the second part of it *pag:* 3. 4. sayeth that the sending which the Apostles means of, is not a Ministeriall or ecclesiasticall sending, for then none could be an instrument to convert another but a Minister or preacher sent. Neither could a man be sure whether he have faith or no, till he be sure his faith was wrought in him by a Minister lawfully called. It remaines therefore (saith he) *that the Apostle speaks of a providentiall sending, by giving men gifts, and working with them in their use and exercise.* *Answ:* 1: The giving of gifts and powring out the spirit of a calling, is plainly distinguished from the mission or sending; yea, in Christ himself who had receaved the spirit, not by measure, but above measure, yet his having the Spirit of the Lord upon him, was not his Mission, but is plainly distinguished from his Mission and Ordination to his office which

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he had from God, *Luke* 4. 18. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospell to the poor, he hath sent me*, &c. The δύναμις or ability of gifts to the office is one thing: the ἐξουσία or authority to it, is another thing. 2. His first reason to prove that the Apostle speaks not of a Ministeriall sending, because thence it would follow that none could convert another but a Minister, hee groundeth thus: for 'its said, none can beleeve but by hearing a preacher sent. Now this fals als heavie upon his own Interpretation, for still this will follow, that no man can be converted but a Preacher sent providentially with gifts and assistance, when hee shall loose the knot for himself, he shall loose it for us too. 3. So likewise for his other reason, if the Apostles scope be (as he glosseth) to take away doubting from men, he doeth by his Interpretation split upon the same rocke which he thinks wee have run upon, for a man must still doubt whether hee hath faith or no, and so whether he shall be saved or no, till he be sure his faith was wrought in him by a Preacher sent providentially with working gifts: now the description which hee makes of the providentiall sending, involveth a man in greater doubting then before, for either it agreeth to false and heretical Teachers the Ministers of Sathan, or not: If he sayeth it doth agree to them, and that false seducing Preachers (pretending to be true, sound, and orthodoxe) are providentially sent with gifts effectuall, *viz.* to deceave in the secret judgement of God, according to *Ezek.* 14. 9. 1 *King.* 22. 23. then how he will reconcile his interpretation with *Isa.* 52. 7. 8. let him see to it. And withall he leads a man upon this opinion, that hee may have faith wrought in him, and so bee saved under any Ministery, true or false, orthodoxe or heretical. He must also justifie the sinne so often condemned in the false prophets, that they run unsent, for (by his principles) they are sent, as well as the true Prophets. If he will say that his des-

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cription of the providentiall sending agreeth not to false or hereticall Preachers, but to the true Ministers of Christ, then hee leads a man into this doubt, that hee cannot bee sure that he beleeves and shall bee saved, unlesse hee bee sure that the Preacher providentially sent to him, is a true Minister of Christ, and not a Minister of Sathan transformed into a Minister of righteousnesse. 2 *Cor.* 11. 15. *or a wolfe in sheeps cloathing, Matth.* 7. 15. But 4. if this providentiall sending be enough, it takes away the necessity, not onely of Ordination, but of the peoples chooſing or consenting. It shall bee enough that God give a man a gift, and work by them, whether the Church consent or not: yet as I take it, he that makes this objection, holds it necessary, not onely that Pastors bee chosen by the Church, but that gifted brethren bee allowed by the Church to prophesie, else that they must not prophesie.

5. His objections doth strike against that connexion and concatenation of the means of salvation, which the Apostle holdeth forth, and there is no more strength in that which he objecteth, then as if one should argue, the deaf may beleeve, therefore faith may be without hearing. Look how hearing is necessary, in the same sence, is Preaching, and the sending of the Preacher necessary. Neither doeth it make any thing against our sence of the Text, that some may be converted, by those who are not Ministers, for tho Preaching of the word by those that are sent to the Ministery of preaching, is the standing Ordinance and ordinary mean of conversion and faith by this Text: and even those who perhaps have been first wroght upon by prayer or conference with other Christians, are hearers of those who are Ministerially sent: it will bee hard to prove that any beleeve, who can hear the word preached by Ministers lawfully called and sent, and doe not hear it.

Except. 4. That *Erastian* before cited, the Composer of

the *Grallæ*, expoundeth (as I remember) this text of an extraordinary mission or calling from God, not an ordinary mission from men: denying the Pastors of Churches and Ministers of the Gospel in our dayes to be sent of God and that although the Apostles might shew their Mission and Commission from Christ, yet ordinary Ministers cannot do it: Therefore this sending belongeth not to the ordinary Ministers. *Answ.* 1 This text doth certainly hold forth the necessity of an ordinary and mediat Mission, when the extraordinary and immediat Mission is ceased, which I prove this: If a preaching Ministery be a perpetuall and standing ordinance, then Mission is a perpetuall and standing ordinance: But a preaching Ministery is a perpetuall and standing ordinance, therefore so is Mission. The preposition is manifest, both from the kniting together of the parts of this Text, in which the Apostle screweth up the necessity of Mission as high as the necessity of preaching: As likewise from *Matth.* 28. 19. 20. Which doeth not onely prove a perpetuall Ministery in the Church alway even unto the end of the world, but also that this perpetuall Ministery is authorized by Mission or Commission from Christ. For reference to this perpetuall Ministery, Christ saith, Goe, teach and baptize, and loe I am with you alway, even unto the end of the world: So that who ever doeth lawfully exercise the office of teaching and baptising, is certainly sent: he cannot be immediatly and extraordinarly in the reformed Churches, therefore it must be in a mediat and ordinary way. The Assumption is before proved.

2. As the preaching so the sending is common to ordinary Ministers with the Apostles. If ordinary Ministers be Preachers *ex officio*, as well as the Apostles, which hath been before proved, then ordinary Ministers are sent as well as the Apostles, for how shall they preach except they be sent, and how shall they be sent in our dayes, except in a mediat and ordinary way

way, by those unto whom the power of Ordination belongeth?

Except. 5: But if this Text, *Rom.* 10. 15. be expounded of Ordination, then expectants or probationaries may not preach, because not yet ordained.

Answ. 1. They neither preach ordinarly, nor *ex officio*. They Preach occasionally, and without a Pastorall or Ministeriall office.

2. Neither may these sonnes of the Prophets runne to such occasionall work, without approbation and licence; for which cause the Directory of worship established in both Kingdoms, puts in this caution, *that such as intend the Ministery, may occasionally both read the Scriptures, and exercise gifts in Preaching in the Congregations, being allowed thereunto by the Presbyterie.* And so the Text will hold true in all cases, extraordinary Preachers, Apostles, Evangelists, Prophets, must have an extraordinary Mission. Ordinary Pastors and Teachers, must have a Mission with power and authority to that effect. Probationers, and occasionall Preachers must have a proportionable kinde of Mission, that is, not to the Pastorall office, but to preach upon occasion.

The third argument shall bee taken from that καταστασις that constituting, appointing or making of Church officers which is plainly held forth in Scripture. The seven Deacons being elected by the multitude of the Disciples, were appointed, set and constituted over that businesse by the Apostles, *Acts* 6. 3. Pastors and Teachers have much more need to be appointed to their office, and for them let us note two Scriptures, one is *Luke* 12. 42. *Who then is that faithfull and wise steward, whom his Lord shall make* [καταστήσει] *ruler over his houshold, to give them their portion of meat in dew season? Grotius* upon the place noteth, that the former parable concerning watching is intended for all Christians, so *Mark.* 13. 37. but this of stewards belongs

longs to the Pastors of Churches, for 'its upon occasion of *Peters* question concerning the former parable, (*Lord speakest thou this parable unto us, or even unto all?*) Christ answeres by this parable of stewards, appointed or ordained over the household, whom he distinguisheth from other servants by their ruleing power, *vers.* 42. by their greater knowledge, and consequently greater guiltinesse, if wicked, *vers.* 47. and by the greater trust committed to them, *vers.* 48. Now least it should bee thought, that this making or appointing of stewards over the household of Christ, is onely meant of the Apostles, as it were of purpose to discover the vanity of that *Socinian* error; 'tis said, *vers.* 43. *Blessed is that servant whom his Lord when he commeth shall finde so doing.* Till Christ come again, and at his comming, there shall be stewards appointed and set over his house: Which cannot be without the mediate and ordinary way of making, appointing, and ordaining. The Bishops or Elders, as well as Apostles *are* the stewards of God, *Tit.* 1. 7. And so I come to the other Scripture concerning those teaching and ruleing officers. The Apostle left *Titus* at *Crete* that he might ordain Elders in every city, *vers.* 5. The διατριβη mentioned in the beginning, replyeth to this Text, that καταστησης *signifieth to fixe, settle, establish one who was in office before as appears by Psal.* 2. 6. See now with how little reason this man oppugneth the receaved principles. The *Septuagint* (sayeth he) readeth *Psal.* 2. 6. thus εγω δε κατεσταθην Βασιλευς επι σιων, but *David* was a King many years before he took in the hill and fort of Zion. I shall not stand here upon this erroneous transcribing of the words of the *Septuagints*: I might tell him again that *Symmachus* readeth καγω εχρισα, τον βασιλεα μου. *I have anointed my King*, having respect to the very first making him King, and this is the nearest rendering of the Originall. But I will stand to that of the *Septuagints*: even their reading (without the least violence to their words) may be understood, not of the setling of

David

David after he took in the fort of Zion, but of Gods appointing and ordaining him to rule in, upon, or over Zion, which I doe not doubt was their meaning, neither doeth the prepositions ἐπὶ at all hinder, but help this Interpretation of the *Septuagint*. See the like *Mat.* 25. 21. ἐπὶ πολλῶν σε καταστήσω. This is not the fixing and setling of that good servant in that ruleing power, but 'tis the first giving of it to him, the first making him ruler over many things, having before had but a few things, *Luke* 12. 44. ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν So *Isocrates*, Κατισάναι ἐπὶ τὰς ἀρχάς. I may confute him from the *Septuagint* themselves, Psal. 8. 6. Κατέστησας αὐτὸν ἐπὶ τὰ ἔργα Dan. 1. 11: ὃν κατέστησεν ὁ ἀρχιευνοῦχος ἐπὶ, &c. Will hee say that the *Septuagint* meant that God setled and fixed the dominion which man had before over the creatures, or that the Prince of the Eunuches did but settle and fixe that government which *Melzar* had before over *Daniel*? If they meane in those places *constituting* and appoynting (as it is most manifest they doe) why not also *Psal.* 2. 6? God appointed *David* to be a King upon the holy hill of Zion, which is all that can be made out of the *Septuagint*. Well, but I will goe yet further with him, to discover the futility of his exception: 'Tis true Καθίστημι or Καθίσαμαι is sometime used for restoring and setling that which is out of 'its course, but how did he imagine that this sence of the word could agree to *Tit.* 1. 5? Thought hee that *Titus* was left in *Crete*, for restoring, setling, and fixing those Elders who had left their station, or had been cast out, or persecuted, or the like? Doeth not the Apostle plainly speak of supplying and making up such things as were yet wanting to those Churches, and of ordaining Elders to Churches which wanted Elders. Wherefore the ordinary reading and interpretation is retained Καθιστάναι πρεσβυτέρους is to be understood of making, or ordaining Elders, even as Καθιστάναι τὰς ἀρχὰς or ἐπάρχους, Καθιστάναι δικαστὰς and the like, *constituere, præficere*, to make or appoint rulers and judges

judges, by giving them power and authority to rule or judge. So *Acts.* 7. 10. Κατέστησεν αὐτὸν ἡγούμενον ἐπὶ Αἴγυπτον, which was not a setling and fixing of *Joseph*; in the government of Egypt, as if he had been governour of it before, for that was the first time he was made governour.

The fourth argument is taken from *Heb.* 5. 4. *And no man taketh this honour unto himself, but he that is called of God as was Aaron. If yee would know what this calling was, see* vers. 1. Hee was *taken from among men, and ordained for men, in things pertaining to God.* The *Socinian* exception against our arguments, from the example and practice of Ordination in the Apostles times, (namely that there is no such necessity of ordaining those who are to teach Doctrines formerly delivered, and receaved, as there was, for ordaining those who bring a new Doctrine) cannot here help them; yea, is hereby confuted, for none of the Priests under the law, no not the high Priest, might teach or pronounce any other thing, but according to the Law and the Testimony, *Deut.* 17. 11. *Mal.* 2. 7. Yet the Priests were ordained to their office, and might not without such Ordination enter into it. And this was no typicall thing proper to the old Testament, but hath a standing reason. The *Socinians* therefore have another evasion from the words, *this honour* restricting the Apostles meaning, to that honour of the Priesthood onely. *Answ.* 1. The words τὴν τιμὴν need not to be understood demonstratively, or *signanter*, but indefinitly, τιμὴν with the prepositive Article, and so both the *Syriak* Interpreter: *Hierome*, *Arias Montanus*, and the *Tigurin* version read it indefinitly, *honorem*, not *hunc honorem*, *No man taketh honour unto himself, but he*, &c. See the very same words in the same sence, *Rom.* 13. τῷ τὴν τιμὴν τὴν τιμὴν, *honour to whom honour*, not *this honour*. So τὴν τιμὴν, *Revel.* 21. 16. is not rendered, *this honour*. 2. Suppose it bee meant *signanter*, yet our argument is valid.

Although

Although the Apostle give instance only in the high Priesthood, yet by analogie of reason, the *Axiome* will hold in reference to the Ministery of the new Testament, upon which God hath put so much honour, that it is called a worthie work, 1 *Tim:* 3. 1. and worthie of double honour. 1 *Tim:* 5. 17. and to be esteemed very highly, 1 *Thess:* 5. 17. The Ministers of the Gospell are the Embassadours of Christ, 2 *Cor:* 5. 20. and the Angels of the Churches, the starres in Christs right hand, *Revel:* 1. 20. & 2, 1. *&c.* yea, the glory of Christ, 2 *Cor:* 8. 23. And if (comparing state with state) the least in the kingdome of God, be greater then *John Baptist*, and *John Baptist* greater then any either Priest or Prophet in the old Testament. Then 'its not onely as great, but a greater usurpation, for a man to take this honour of the Evangelicall Ministery to himself, then it had been of old, for a man to take that honour of the legall high Priest-hood to himself.

The fifth argument I draw from *Heb:* 6. 1, 2. Where wee have an enumeration of the generall Catecheticall heads, which was necessarly required in Catechumens, before they were baptized and receaved as Church Members, and where there was yet no Church planted, these heads were taught, learned, and professed, before there could be a visible politicall Ministeriall Church erected, that the Apostles speaks to the *Hebrews* as visible Ministeriall Churches is manifest, both from the particulars here enumerat, and from Chap. 5. 12. 13. & 13. 7. 17. Now he exhorteth them to goe on unto perfection, and not to be ever about the laying of foundations, or about the learning of these Catecheticall principles, the knowledge and profession, whereof did first give them an enterance, state, and standing in the visible Church of Christ, *viz.*

1. The foundation of repentance, *i. e.* Conviction and knowledge of sinne by the law, humiliation and sorrow for it, with a desire of freedome for it. 2. The foundation of faith

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in Christ for our wisdome, righteousnesse, sanctification and redemption. 3. The foundations of Baptisme, *i. e.* The abolishing of these diverse legall washings, *Heb.* 9. 10. and the ordinance of the Christian baptisme for sealing the Covenant of grace, and for initiation in Church membership: Others say he speaks in the plurall, because in those times many were baptized at once usually. 4. The foundation of laying on of hands, that is (saith *Bullinger* on the place) of the Ministery, and of their Vocation, Mission, and authority given them. So also *Gualther* in his *Archetypes* upon the place, *Tossanus* pointeth at the same thing, as principally intended in the Text, Which agreeth well with that which diverse Divines make one of the marks of a true visible Church, namely, a Ministery lawfully called and ordained, and professed subjection thereunto. 5. The foundation of the resurrection from the dead. 6. The foundation of the last judgement, in which Christ shall adjudge the righteous to life everlasting, and the wicked to everlasting punishment, *Matth* 25. *ult.*

That which hath obscured and cast a mist upon this Text, was the Popish and prelaticall confirmation, or Bishopping of children, which they grounded upon this same Scripture. And this way goe the Popish interpreters, expounding it of their Sacrament of confirmation: Others understand the gifts of the holy Ghost, which in those dayes were given by laying on of hands. But it hath never been, nor can never bee proved, either that hands were layd upon all baptized Christians who were growen up to yeares of knowledge in these Apostolicall times, or that the gifts of the holy Ghost were given with every laying on of hands in those times. For the laying on of hands, (1 *Tim.* 4. 14. and 5. 22.) was not for giving the holy Ghost, but for Ordination. Wherefore I conceave that the laying on of hands, *Heb.* 6. 2. Pointeth at the Ministery, and their Ordination, which was accompanied with that rite.

Many

Many interpreters who extend the Text further, doe not yet acknowledge that the Ordination of Ministers is a thing intended by the Apostle. Which is the more probable, if you read βαπτισμῶν διδαχῆς dividedly with a comma betwixt, which *Erasmus* inclineth most unto, following the Greek *Scholiasts*. So the *Tigurin* version, *baptismatum, doctrinæ, ac impositionis manum*. So you shall finde seven of these catechetical principals, and after baptisme, adde Doctrine, that is, a preaching or teaching Ministery, and then the next head containes the necessity of a speciall calling and Ordination to this Ministery. However read it conjunctly or dividedly, it makes a true and good sence to expound, laying on of hands (here) of the ordinance of a preaching Ministery lawfully called and ordained, for this ordinance and a professed subjection thereunto, may justly be reckoned among the catechetical points, and among the marks of a true visible Ministeriall Church. Whereas it were a dangerous and unsafe interpretation, and I beleeve that which cannot be made out, to say, that any of the catechetical heads enumerate by the Apostle, was proper to that primitive age, and doeth not concerne after ages: or yet to affirme that the giving of the holy Ghost by the laying on of hands, was extended to all Catechumens baptized in those times, or that the knowledge or profession of the Doctrine concerning the giving of the gifts of the holy Ghost, by such laying on of hands was such a principle, as that none ignorant thereof, though instructed in all the other Articles of Christian faith, could be receaved as a Church-member grounded in catechetical points.

I shall adde a sixth argument from the example and practise of the Apostles and others who did ordaine Church officers in their dayes, the example is binding in such things as were not onely lawfull and good, but have a standing and perpetuall reason. The seven Deacons were ordained with prayer and

laying on of hands, *Act:6.3.* 6. Elders were ordained in every city, *Tit:* 1.5. although those Elders were not to preach any new Gospel, *Gal:* 1.8. *Paul* warneth *Timothy*, 1 *Tim.* 5.22. *lay hands suddenly on no man. i. e.* be not rash in ordaining any to the work of the Ministery, let them be well examined and approved. This is the receaved sence of Interpreters following *Chrysostome*, *Ambrose*, *Hierome*, and others of the Fathers, yet *Nicolaides Refut. tract. de missione Minist:* will have the Text understood, not of ordaining Ministers, but of admitting penitents, which was done with imposition of hands. But is this to expound Scripture by Scripture? or is it not rather to forsake an Interpretation confirmed by Scripture, and to follow one which is grounded upon no Scripture? For wee read nothing in Scripture of laying on of hands in the receaving or restoring of penitents. Of the laying on of hands in Ordination, wee doe read in Scripture, and least it should bee thought the act of one man onely, it is mentioned as the act of the Presbyterie, 1 *Tim.* 4.14. *with the laying on of the hands of the Presbyterie.* A place which *Gualther*, *Bullinger*, *Tossanus* and diverse other good Interpreters thinke to hold forth the way which *Paul* would have observed in the calling and appointing of men to the Ministery: Some understand by πρεσβυτερίον, the office it self, dignity or degree of an Elder which was given to *Timothy* by the laying on of hands: Others understand a company of Bishops who were Elders and more too: I confesse it doth not; others an Assembly of Elders, without any prelaticall disparity. Now neither of these Interpretations can strike against that point which now I plead for, *viz.* The point of Ordination, but rather make much for it, yea even they who understand the office of a Presbyter, doe thereby confirme that which I assert in as much as *Timothy* was not made an Elder, but by imposition of hands, as these hold. If so, then certainly Ordination is essentiall to the calling of

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a Presbyter. So that what ever come of the word *Presbytery*, the laying on of hands which made the Presbyter, will conclude against them who deny the necessity of Ordination.

The seventh argument shall bee drawn from the denominations of the Ministers of the Gospell in Scripture. 1. They are called Pastors or Shepheards, *Jer:* 3.15. *Eph:* 4.11. Hee that is not called and appointed by the Lord of the flocke, he that entereth not by the doore, but breaks in surreptitiously, and makes himselfe sheepherd at his own hand, is not a sheepherd but a thief, *Joh.* 10. 9. 10. Next they are Angels or messengers, *Mat:* 23. 24. *Rev:* 1.20: and 2 *Cor:* 8.23. with 2.1. and the Embassadours of Christ, 2 *Cor:* 5. 20. *Eph.* 6. 20. Therefore they are sent and appointed, and do not run unsent.

3. They are called *Rulers*, προεσῶτες. 1 *Tim.* 5. 17. προϊσαμενοι, 1 *Thess:* 5. 12. ἡγέμνοι, *Heb:* 13. 7. 17. do men make themselves Rullers, Magistrates, Captains at their owne hand, or are they not thereunto appointed by others?

4. They are called Bishops, or overseers, *Act.* 20. 28. 1 *Tim:* 3. 1. The *Athenians* give the name ἐπίσκοπος to one whom they appointed, ordained, and sent forth to be Magistrate or Prætor in any of the Towns, subject to their jurisdiction. See *H. Steph. thes: ling: Gr:* in the word ἐπίσκοπος.

5. They are οἰκονόμοι stewards, *Luke* 12.42. 1 *Cor:* 4. 1 *Tit.* 1. 7. Who dare make himself a steward in a Kings house; yea, or in a more private house, not being thereunto appointed and ordained?

6. They are servants who invite and call in guests to the weding, to the marriage supper, *Mat:* 22. 3. *Luke* 14. 17. Will any (except a fool, or a knave,) go and invite guests to a mans Table, when he is not sent nor appointed?

7. They are κήρυκες, Preachers, Heraulds, 1 *Tim:* 2. 7. and 2 *Tim:* 1.11. Will a Herauld go and proclaime the Kings Edicts, or the ordinances of Parliament, if hee be not thereunto ap-

pointed? In both these Texts last cited, the Apostle speaking of the Gospell, sayeth, *Whereunto I am ordained a Preacher, and an Apostle, and a Teacher of the Gentiles*. Mark, hee is ordained not an Apostle, but a Preacher, as hee could not bee an Apostle without Ordination, so he could not bee so much as κήρυξ a Preacher without Ordination. Now ordinary Pastors are κήρυκες as well as the Apostles which hath been before shewed.

An eight argument I collect from 2 *Tim*: 2. 2. *And the things that thou hast heard of me among many witnesses, the same commit thou to faithfull men, who shall be able to teach others also*. Which is a most considerable place against the *Socinians*, *Anabaptists*, *&c*. For it Teacheth us these five particulars. 1: That the Apostles would not have a teaching or preaching Ministery to end with that time, but was carefull to have Pastors or Teachers provided for the succeeding generation also. 2. *Thes*: Teachers of others who were to labour in the word and doctrine, were to teach no new doctrine, but the very same things which they receaved from *Timothy*, and *Timothy* from *Paul*, and which *Paul* receaved from the LORD. It was in sence no new doctrine, when it is taught by *Paul*, much lesse when taught by *Timothy*, and least of all when taught by these who receaved it from *Timothie*. So that the *Socinian* distinction of the necessity of a speciall calling to the Ministery when the doctrine is new, not so when the doctrine is not new, cannot here help them. 3. *Thes*: Teachers are distinguished from those who are taught: Every man may not be a Teacher. It is a peculiar and particular calling, and it is no part of the generall calling of Christians: Therefore both here, and *Gal*: 6.6. there is such a distinction in the Church, some are Teachers, some are taught in the Word. 4. Fitnesse and abilities; yea, both grace and gifts together, cannot warrant a man to assume to himself the function of Teaching or Preaching to others,

others, except he be thereunto allowed, and appointed, and entrusted. The Apostle sayeth not, *the things that thou heard of me, the same I will that faithfull and able men, who ever shall be willing to the work, teach others also*, faithfulnesse, and fitnesse, or ability cannot make a sufficient calling, but qualifie a man for that which he shall be called unto. Aptitude is one thing: to be cloathed with a calling, power and authority is another thing. 5. There is more that belongs to the calling of Pastors and Teachers, than the Churches electing, or choosing of them: for those unto whom the power of Ordination belongeth, do also *commit* unto them that which they are entrusted with, *the same commit thou*, &c. παράθου. 'Tis from παρατίθημι, which (as *H: Stephanus* in *Thes: ling: Gr:* tom. 3. pag. 1505. noteth) not seldome in the new Testament doeth signifie, *depositum alicujus fidei committere, fiduciarium tradere alicui*, where he citeth this very Text, and I shall clear it yet further from *Luke:* 12. 48. *and unto whom men have commited much* καὶ ᾧ παρέθεντο πολύ, *of him they will ask the more*, which is the conclusion of the parable concerning a faithfull and wise steward, appointed by his Lord to be ruler over his household; to give them their portion of meat in due season, and that Parable is meant of Pastors or Ministers lawfully called and sent, as hath been before cleared.

Ninthly, as we are obleidged by our Covenant to endeavour such a Reformation, as is most agreeable to the word of God, and the Example of the best reformed Churches, so in this particular of Ordination, and a speciall call and setting apart of men to the Ministery, we have not onely the example of the ancient and reformed Churches, but the word of God it selfe directeth us this way. 1. Before the law when the first borne in families (not all promiscuously) acted the part of Priests or publick Ministers. Whereof there are some expresse examples in *Enoch* a Prophet, *Gen.* 5. 24. *Jude Epistle*, vers. 14. *Noah, Heb:* 11, 7. by whom God preached to the

old world, 2 *Pet:* 2. 5. and so are we to understand *Gen:* 6. 3: *Abraham* a Prophet, *Gen:* 20. 7. *Melchisedeck* the Priest of the most high GOD, is thought by many learned men (following both *Jonathans* Targum, and that of *Jerusalem*) to have been *Shem*, the first born of *Noah*: of *Jacob* also (who got the birth-right from *Esau*) we read that he built Altars, and called upon the name of the Lord, and he was a Prophet, *Gen:* 49. And it is often mentioned by *Moses*, that the sons of *Aaron* were taken in stead of the first borne. 2. Under the Law, when not onely the Prophets, but the Priests also who were ordinary Ministers, had a speciall Ordination to their office. 3. Under the Gospell in the primitive times, for the *Socinians* themselves do not deny that Ordination or speciall Mission was used in the Apostles times.

Tenthly, and lastly without a clear calling, and lawfull Ordination, how shall people receave the word from the mouths of Ministers, as Gods word, or as from those who are sent of God? Or how shall people reverence and highly esteem their Ministers who labour among them, obey them, and submit unto them, as they are commanded, 1 *Thess:* 5. 12, 13. *Heb:* 13. 17? And since he that is taught ought to communicat unto him that teacheth him, in all good things, *Gal:* 6. 6. and God will have those who labour in the Word and Doctrine to be maintained, and that they who sow spirituall things, reap temporall things, 1 *Cor* 9. 7, 9, 11, 13. 1 *Tim:* 5. 18. Yea, the Apostle puts the stamp of a *Jus divinum* upon it, 1 *Cor:* 9. 13, 14. having mentioned the Priests maintainance in the old testament, he addeth: *Even so hath the Lord ordained that they which preach the Gospell, should live of the Gospell.* So that *Socinians* and *Anabaptists* will finde themselves puzled mightily with this dilemma, either it is the will of God, that none preach the Gospell, but such as are called, appointed, and ordained thereunto, or otherwise it is his will, that those who

preach

preach the Gospell, not being thereunto chosen, called and ordained, must be maintained as well as Ministers lawfully ordained and called, and if so, its like enough People shall have good store of Preachers, and their purses shall pay well for it.

CHAP. IIII.

Objections against the necessity of Ordination answered.

I Come now to answere the strongest objections of those who hold Ordination not necessary, nor essentiall to the calling of a Minister.

Object. 1. From *Acts* 8. 4. *They that were scattered abroad, went every where preaching the Word.* So *Acts* 11. 19. *Apollos* also taught boldly in the Synagogues, *Acts* 18. 25, 26. yet no word of their Mission or Ordination. The Jews esteemed Christ himself but a private man, not ordained nor authorized to any office in the Church, yet they permitted him to preach in their Synagogues. *Answ:* 1. Those that after *Stephens* death, were scattered abroad, and preached the Word, must needs have been called, sent, and ordained (by the principles of the *Socinians* themselves,) for the Doctrine which they preached, was a new Doctrine, both to *Samaria*, *Acts* 8. 5. and to those dispersed Jews, *Acts* 11. 19. Themselves confesse, that they who preach a new Doctrine, must have a speciall Mission and Ordination. 2. *Philip* was one of those who went abroad preaching the Word, *Acts* 8. 45. Now hee is expressely called an Evangelist, *Acts* 8. 8. therefore no president for private Christians to preach. 3. It is a bad argument *Luke* mentioneth, not their Ordination, therefore they were not ordained. They may as well argue thus. *Luke* mentioneth not

not that they prayed when they preached, therefore they did not pray when they preached. Or thus: The Scripture mentioneth not *Joabs* father, but onely his mother *Zerviah*, therefore he had not a father. 4. And suppose they preached the Word without Mission or Ordination, this is but like that which *Chrysostome*, lib: *ad eos qui scandalisati sunt*, cap: 19. recordeth as a marvelous extraordinary benefit, which did accrew from the bloody persecutions of those ancient times, *viz.* That in such times, the sheep acted the parts of shepheards, being driven away to deserts and mountains, where (by the Spirit of God speaking in them) they converted unbeleevers, and gathered Churches: Which concludeth nothing against the necessity of Ordination, in constituted and reformed Churches, for they who were scattered abroad, being driven away in the heat of persecution, might not have the opportunity of Ordination, and they went forth to gather Christians to plant Churches, to lay foundations where Christ was not known. Such cases were in the beginning excepted from the state of our present question. 5. If *Apollos* preached without Ordination, when he knew onely the baptisme of *John*, and withall when he had to do with those Jews, who were yet to be convinced that Jesus was the Christ, *Acts* 18. 25, 26, 28. It is no good argument against the necessity of Ordination, where the doctrine of Christ is known and receaved, and Churches constituted. And withall how will it be proved, that *Apollos* having been one of *Johns* Disciples, had not some commission from *John* to preach the Word? Or if *Apollos* was but a gifted brother without any publick calling or authority in the Church, how came he to be so much esteemed, as to be compared with *Peter* and *Paul*, 1 *Cor*: 1. 12. Lastly as touching Christs preaching in the Synagogues, hee was lookt upon as a Prophet extraordinarly raised up in Israel. *Luke* 4. 15. 16, 24. and the Jews say of him plainly, a great Prophet is risen up among us

Luke

Luke 7. 16. *Josephus* his testimony given to Christ, as a great Prophet, is known.

object: 2. The Church doeth χειροτονεῖν, by their voices in Election, make, creat, constitute or ordain Elders, *Acts* 14. 23. therefore Elders need no other Ordination, but are sufficiently ordained or made by the Church, if elected, and receave their power from the people. See this Objection prosecuted in the διατριβὴ *pag:* 9. 10. 11. And in the Queries touching Ordination, *pag:* 33. *tom:* 37. *Answ:* 1. There is no cogent reason brought by these men, why χειροτονήσαντες, if rendered thus as they would have it, *when they had by voices ordained*, must bee therefore understood of Ordination by the people, and not by *Paul:* and *Barnabas*, for as I have before noted out of *Calvin: Instit.* lib: 4. cap: 3. §. 15. The sence may bee this, *Paul* and *Barnabas* did make and ordain Elders according to the voices of the Churches themselves, that is, they ordained such as the Church desired. If so, they are double loosers by this their Objection. 2. If χειροτονήσαντες be meant of the Churches Act, then it is not ordaining, but chooſing by voices. The χειροτονιὰ ought not to hinder the χειροθεσιὰ. Election with the Churches consent, and Ordination are both of them necessary, not inconsistent. In *Athens* it self, although the people did χειροτονεῖν choose by voyces their Magistrates or Rulers, yet the persons so elected were not ordained, and solemnly set apart, appointed and authorized by the people, but by the Judges called ἡλιασαὶ of whom *Demosthenes orat. adverſ: Timocr:* tels us that they did καθισάναι ἀρχὴν, for the ἡλιασαι, took an oath to be faithfull in their constituting or ordaining of Magistrates. 3. In Scripture we finde Election and Ordination frequently distinguished, not only as distinct acts, but oft times in distinct hands, *Deut.* 1. 13. *Moses* said unto all Israel, *Take yee wise men and understanding, and known among your Tribes, and I will make them Rulers over you.* The people chooſe them who shall be Rulers, but *Moses* maks

them Rulers, *Acts 6. 3. Wherefore brethren look yee out among you seven men of honest report, full of the holy Ghost and wisdome, whom we may appoint over this businesse.* The people choose, the Apostles appoint the Deacons. 4 The choosing of a person to an office, is not the authorizing of the person elected, but the designation of the person to be authorized. 'Tis here with a person chosen, as with a thing chosen: *Ezra* was to choose, and to designe, when, and how much silver, wheat, wine, oyle, should be taken for the House of the Lord, not exceeding the proportion of a hundreth, but the power and authority by which these things were given forth by the Thesaurers, to be applyed to such uses, was from the decree of *Artaxerxes*, *Ezra* 7. 21, 22. So *Ester* choosed what to make request for, but the thing was to be performed by authority of the King, *Est.* 5. 3, 6. So a man may be chosen to an office by some, and authorized to act in that office by others. How many subordinat offices, (civill and military) are there, in which men act by the power and authority, derived from the ordinances of Parliament, although not nominated and chosen by the Parliament; but by others, intrusted by the Parliament to choose. 5. Even where Election and Mission, are in the same hands, yet they are not confounded, but are lookt upon as two distinct acts: Christ first choosed the twelve, and pitched upon such as he would, and then ordained them, and sent them forth; *Mark*: 3. 13. 14. The Synod of the Apostles and Elders first choosed, then sent *Judas* and *Silas*, *Acts* 15. 22, 25. Where you may observe also by the way, that the Mission of a man to the Ministery, or Pastorall charge of a Congregation, doeth not belong to the people who choose him, they cannot send him to themselves. When Election and Mission are in the same hands, 'tis in such cases as these two last cited, when men are sent abroad to others; then indeed they who choose them, may also send them: but when they are sent to

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those who choose them, then they are sent by others, a Minister is sent to the Congregation, therefore he is not sent by the Congregation, and so that place, *Rom*: 10. 15. *How shall they preach except they be sent?* cannot be understood of the peoples Election, but of Ordination, or Mission from the Presbytery appointed to ordain. 6. The same Apostolicall Patterne which holds forth unto us the choosing of Elders in every Church, *Acts* 14. 23. doeth also hold forth unto us the ordaining of Elders in every City, *Tit*: 1. 5. and these acts in different hands, therefore not the same; yea, as many conceave in that same Text, *Acts* 14. 23. beside the Election by voyces, there is a distinct Ordination expressed under the adjuncts thereof, prayer, and fasting.

Object: 3. The Apostle saith, 1 *Cor*: 14. 26. *When yee come together every one of you hath a Psalme, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation*, vers. 13. *yee may all prophesie one by one.* Therefore all that preach or prophesie, need not to be ordained. *Answ*: What those Prophets were, and what is meant by propheſying there, all are not of one opinion. I hold that these Prophets were immediatly and extraordinarly inspyred, and I reckon them among these other administrations, which were not ordinary, or ever to continue in the Church, Apostles, Evangelists, Workers of miracles. But of this I am to speak distinctly, and by it selfe afterwards. Mean while, they that make the Objection, must prove two things, else they conclude nothing against the necessitie of Ordination. 1. That these Prophets were not sent and ordained, but that their gifts and parts, gave them a sufficient calling to interpret in the Church. 2. That although they had no Ministeriall sending, or vocation, yet they were not extraordinary Prophets, but that such Prophets are to continue ordinarly in the Church, I beleeve it will trouble them to prove either.

Object. 4. 'Tis said of the house of *Stephanus*, 1 *Cor:* 16. 15. *They have addicted* (or *ordained*) *themselves to the Ministerie of the Saints*, εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτὸς. They were not ordained by others, but they ordained themselves. *Answ:* 1: This may well be understood (as 'tis by diverse) of their devoting themselves to Minister to the necessities of the Saints, by their works and labour of Love. Which is else where called, *Ministering to the Saints*, διακονία εἰς τὸς ἁγίες, 2 *Cor:* 8. 4. Yea, 'tis called ἡ διακονία τῆς λειτουργίας, 2 *Cor:* 9. 12. *the administrations of service.* See also, Ibid. *vers:* 13. and *Rom.* 15. 31. Where διακονία alone is used in the same sence. 2. Others give this sence, that they did willinglie and zealously desire to do service to Christ in the Ministery of the Gospell, according as they should finde a calling. In which sence, *if a man desire the office of a Bishop, he desireth a good work*, 1 *Tim:* 3. 1. So *Isa:* 6. 8. *Here am I, send me.* He is very willing to the work, yet hee dare not runne, except he bee sent, and get a commission.

Object. 5. He that digged in the earth, and hid his talent, is condemned for it, *Mat.* 25. 25. 30. Therefore he that hath gifts for preaching, and administering the Sacraments, cannot answere it to God, except he improve and use those gifts. *Ans.* 1. If that Parable be applyed to Ministeriall talents, then it will prove, not onely a perpetuall Ministery, because the Lord saith to his servants, *Occupie till I come*, Luke: 19. 13. But likewise, that none ought to intrude themselves into that holy function, except they have a calling as well as gifts, for *Mat:* 25. 14, 15. that Lord *called his owne servants* (Luke saith, hee *called his ten servants*) *and delivered unto them his goods: and unto one he gave five talents, to another two, to another one, to everie one according to his severall abilitie:* Where wee have a distinction of the calling and ability, suppose another man had been able enough, yet if he bee none of the called ones,

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that Parable cannot be applyed to him. 2. This Objection may be made in the behalfe of women also; many of whom receave excellent gifts from God, yea, it was foretold by *Joel*, and applyed by *Peter*: that women as well as men should Propheſie, *Acts* 2. 7. 8. Which being miſunderſtood, gave ſome colour to the old *Pepuzian* Hereſie.

Object: 6. If we hold Ordination neceſſary, and eſſentiall to the calling of a Miniſter, wee bring our ſelves into this ſnare, that either the Miniſters in the reformed Churches, are not true Miniſters, but falſely pretended to be ſo, or otherwiſe we muſt hold that thoſe in the Church of *Rome*, from whom the Proteſtant Miniſters, in the beginning of the Reformation, had their Ordination, were true Miniſters of Chriſt. For if thoſe in the Church of *Rome* who did ordaine, were not true Miniſters of Chriſt, then they had no commiſſion from Chriſt to make Miniſters for him. And who can bring a clean thing out of that which is unclean: If ſo, then the Proteſtant Miniſters, who firſt ordained other Proteſtant Miniſters (from whom Ordination hath come to us downwards) having no Ordination, but what they receaved in the Church of *Rome*, they had not power to ordain others with ſuch an Ordination, as hath a divine ſtamp and character upon it.

This argument is much inſiſted upon by the Author of the Queries touching Ordination: If it can do any thing, yet it is no new light, but the very ſame which hath been formerlie objected by Papiſts, and anſwered by Proteſtant writers. Whereof ſee one inſtance in *Gerhard*, loc: com: tom: 6. *de Miniſt: Eccleſ*: § 157.

And now that thoſe who drive ſo furiouſlie after this Popiſh argument, may for ever be aſhamed of it: I returne theſe anſweres. 1. By retortion, the argument will conclude as much againſt the Baptiſme, and Church eſtate of *Independents*, *Anabaptiſts*, and who ever they bee that make any uſe of this

way of arguing againſt us. For by this argument, thoſe who firſt gathered their Churches, baptized, and incorporated them into the body of Chriſt, were not only no true Miniſters, but no true Church-members, having no other baptiſme, but what was receaved, either in the Church of *Rome*, or from thoſe who were baptized in the Church of *Rome*: But who can bring a clean thing, out of that which is unclean. Where note by the way, that this argument of theirs, will alſo make the Scripture it ſelf unclean now, becauſe we have it out of an unclean thing, (the Church of *Rome*): So that all that will ſtand to this argument, muſt unchurch, unbaptize, unchriſten themſelves: If they will have their recourſe to that promiſe, *where two or three are met together, there am I in the midſt of them*, and think to lay the foundation of their Churches there, without any derivation from the Church of *Rome*, they muſt allow us to do ſo too, but then they muſt paſſe from their argument. What will they ſay then? Either, there can bee in our dayes a true Church with all the ordinances of Chriſt in it, independent upon the Church of *Rome*, and without building or leaning upon a lineall ſucceſſion, or derivation from the Church of *Rome*, or there cannot. If they hold the affirmative, their argument is not worth a ſtraw, for Ordination being one of the ordinances of Chriſt (which is here to be ſuppoſed, and hath been in the precedent Chapter proved) the reformed Churches had power to ſet it up, and reſtore it by vertue of Chriſts own inſtitution. If the Negative, our Oppoſits, muſt all turne *Seekers*, their Churches are no Churches, their Baptiſme no Baptiſme, *&c.* 2. Suppoſe thoſe proteſtant Miniſters, who firſt ordained other Miniſters, were themſelves ordained by ſuch as had no power to ordain them. Nay ſuppoſe the firſt reforming Miniſters, to have been at the beginning of the Reformation, no Miniſters, but private Perſons, not pretending to be ordained. What will they conclud from

this:

this? It proves nothing against that which wee hold concerning the necessity of Ordination: For we plainly say, that in extraordinary cases when Ordination cannot be had, and when there are none who have commission and authority from Christ to ordain, then, and there, an inward call from God enlarging the heart, stirring up, and assisting with the good will and consent of a people whom God makes willing, can make a Minister authorized to Ministeriall acts. Suppose this to have been the case at the first comming out from Popery, yet here was a seed for more Churches, and more Ministers. At the first plantation of Churches, Ordination may bee wanting without making void the Ministery, because Ordination cannot be had, but in constituted Churches, the want of Ordination doth make a Minister no Minister. 3. Touching the Church of *Rome*; I answer as a learned country man of mine answered nere 70. yeares agoe. Although it was a Church miserably corrupted and defaced, yet it was even then a Church, wherein he professeth to follow *Luther*, *Oecolampadius*, *Zuinglius*, *Bucerus*, *Calvin*, *Musculus*, *Bullinger*, and the generall sence of the Protestant writers. See the *Smetonii responsi ad Hamilton. Apostat.* pag. 6. If there was not a true Church, when Popery and Antichristianisme had most universally spred it self, why is it said that Antichrist *sitteth in the Temple of God*, 2. *Thes:* 2. 4? And if God had not a people in Babylon, why is it said, *Come out of her, my people*, *Rev.* 18. 4? And if there were not all that time, even before the Reformation, true Ministers of Christ, why are the two witnesses said to Prophesie 1260. dayes (compting dayes for years) in sackcloath, *Rev:* 11. 3. 5. Sure the time of the witnesses, their Prophesying in sackcloath, where ever we fix the beginning and ending of it (which is contraverted) it doth certainly comprehend those ages before the Reformation, as a part of this time. Therefore Christ had his Witnesses and

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Miniſters all that while. Proteſtants as well as Papiſts, hold the perpetuity of the true Church and Miniſtery, though not ever viſible or alike pure. And otherwiſe, how ſhall we underſtand Chriſts owne word, *Mat:* 28. 20. *Loe, I am with you alway, even unto the end of the world.* 4. Wherefore I conclude that thoſe who were ordained in the Church of *Rome* before the Reformation, in ſo far as they were ordained in the name of Chriſt, by theſe who had been themſelves ordained Preſbyters as well as Biſhops, and authorized to preach the Goſpel, and adminiſter the Sacraments; this far they were true and lawfull Miniſters, truely and lawfully ordained. But in ſo farre as they were ordained according to the Popiſh ſtatutes and Canons, for teaching and maintaining the traditions of the Church of *Rome*, and for offering up the body of Chriſt in the Maſſe, in this conſideration; their calling and Ordination was impure and unlawfull, like pure water flowing out of a clean fountain, which contracts impurity from a filthie channel it runs through. See *Synopſ: Pur: Theol: Diſp.* 42. *Theſ:* 48. and diverſe others who might be cited to this purpoſe.

CHAP. V.

Whether theſe Prophets and Propheſyings in the primitive Church, 1 Cor. 14. *and* 1 Cor. 12. 28. Epheſ: 4. 11. *were extraordinarie, and ſo not to continue: Or whether they are preſidents for the Preaching or Propheſying of ſuch, as are neither ordained Miniſters, nor probationers for the Miniſtery.*

THere are three opinions concerning theſe Prophets mentioned by the Apoſtle, 1. That they had neither extraordinary and immediate inſpirations of the Spirit, nor yet were ordinary Miniſters called to the office of Teaching, but Church-members out of office, ha-

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ing good gifts of opening and interpreting the Scriptures, for the edification, instruction, and comfort of the Church, and hence is the warrant taken, for the preaching or propheſying of ſuch Church-members as are well gifted, being neither Miniſters, nor intending the Miniſtery: Neither doe the *Independents* onely, but *Socinians*, and *Arminians* alſo cry up that *libertas prophetandi*. 2. That theſe Prophets were Church officers, and no more but ordinary Teachers or Interpreters of Scripture in the Church: without excluding the ſons of the Prophets, or Probationers from their Aſſembly, and from exerciſing their gifts in preaching upon occaſion, and for tryall of their gifts, or of the grouth and encreaſe thereof, yet I remember no place in the new Teſtament, where ordinary Paſtors are ſaid to propheſie, except *Revel:* 11. 3. where notwithſtanding, propheſie is aſcribed unto them in no other ſence, than the working of miracles, *verſ: 6. Thoſe have power to ſhut heaven, that it rain not in the dayes of their propheſie, and have power over waters to turne them into blood, and to ſmite the earth with all plagues as often as they will.* All which (propheſying and miracles) is ſpoken by way of alluſion to *Moſes* and *Elias*. 3. That they were extraordinary Prophets, immediatly and extraordinarly inſpyred by the holy Ghoſt; and that they are to be reckoned among theſe other adminiſtrations which were not to continue, or be ordinary in the Church, *Synop: pur: theol: diſp:* 42. *theſ:* 22. *Martyr, loc: com: claſſ:* 4. *cap:* 1. *Aretius, probl: theol: loc:* 62. *Calvin. Inſtit. lib:* 4. *cap.* 3: § 4. *Diodati* on 1 *Cor.* 14. 1. the late Engliſh Anotations on 1 *Cor.* 12. 28. Mr. *Baine* on *Epheſ:* 4. 11. together with two learned country men of mine, Mr. *David Dikſon*, on 1 *Cor:* 14. 31. and Mr: *Rutherfurd* on his peaceable plea: *cap.* 16. Apoſtles, Evangeliſts, Workers of miracles: I know many Proteſtant writers of very good note, are of the ſecond opinion. But with all due reſpect unto them: I hold the third opinion, with *Gerhard*,

hard, loc: com: Tom: 6. pag: 72. and diverſe others; the reaſons which move me are theſe. 1. The Apoſtle diſtinguiſheth the Prophets from the Paſtors and Teachers; 1 *Cor:* 12. 28, 29. *Epheſ:* 4. 11. The Prophets are enumerate among the publike Miniſters which Chriſt hath given to the Church; Yet diſtinct from the ordinary Paſtors and Teachers, 2. They are not onely diſtinguiſhed from Paſtors and Teachers, but ſeem alſo to be ſet before them; yea, before the Evangeliſts, *Epheſ:* 4. 11. And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, or as the *Syriak* readeth, *and ſome Paſtors and ſome Teachers*, ſo diſtinguiſheth Paſtors from Teachers, as Mr. *Bayne* alſo doth: underſtanding here five, degrees of thoſe who labour in the Word and Doctrine, the firſt three extraordinary, the laſt two ordinary. I know 'tis not alwayes preferred in honour and dignity, which is firſt mentioned: Yet I think our diſſenting Brethren would not think it fit, nor ſuteable to enumerate their gifted and propheſying members, next to the Apoſtles, and before Paſtors much leſſe Evangeliſts, neither do I ground my argument ſimply and meerly upon the enumeration, but upon ſuch an enumeration as is noted, with firſt, ſecond, third, 1 *Cor:* 12. 28. *And God hath ſet ſome in the Church, firſt Apoſtles, ſecondly Prophets, thirdlie Teachers*, where he puts upon the Prophets the higheſt eminency and chiefeſt dignity next to the Apoſtles, which I thinke the propheſying Brethren of this age doe not look for; *Chryſoſtome, de diverſ: nov: Teſt: locis: ſerm:* 50. proves the chief dignity of Apoſtleſhip from theſe words: *Firſt Apoſtles*: Is it not as good an argument to prove the next dignitie, to belong to propheſie from theſe words, *Secondarilie Prophets*. 'Tis true *helps* are mentioned before *governments* in that ſame Text. But the Apoſtle hath left of his numericall order, before he come at theſe, and beſides, both the Deacon and the ruling Elder, are Church officers, and neither of them

them Preachers, so that the disproportion is not so great when the Deacon is named before the ruling Elder: but that such Preachers or Interpreters who had no office at all in the Church, should be enumerate, not onely among officers and Ministers of the Church, but before Teachers, and that in foure Texts, *Acts* 13. 1. 1 *Cor.* 12. 28. ibid. *vers:* 29. *Ephes:* 4. 11. and next to the Apostles too, and that with an order, of first, second, third, is to me utterly improblable and uncredible. 3. The Apostle mentioneth Prophets with a note of singularity, as not common, but more speciall, 1 *Cor:* 12. 29, 30. *Are all Apostles? are all Prophets? are all Teachers? are all Workers of miracles? Have all the gifts of healing? do all speak with tongues? do all Interpret?* Here the Apostle maketh a second enumeration of such administrations as were more rare; singular, speciall, dignified, and priviledged, and not competent to all Church officers, much lesse to all Church-members: Therefore here he omitteth the ruling Elder and Deacon; *Hee saith not are all helps? are all governments?* As if he had said; There are some officers appointed onely for ruling, some appointed onely for helping and overseeing the poore; These officers are neither Apostles nor Prophets, *&c.* And if propheſying be not a priviledge of all Church-officers, how much lesse of all Church-members: I might adde here, 'tis most agreeable to the native signification of the word *Propheſie*, that we understand it to be an extraordinary and rare thing; For if you consider the very notation of the word *Propheſie* is prediction, and προφητεια is from προφημι, I foretell, of which more hereafter. 4. One of the Prophets of that time, is plainly described to have been inspired with extraordinary revelations, *Acts* 21. 10, 11. *There came down from Judea a certain Prophet, named* Agabus, *and when he was come unto us, he took* Pauls *girdle, and bound his owne hands and feet, and said; Thus saith the holie Ghost, so shall the Jews at Jerusalem bind the man that oweth this girdle, and shall*

deliver him into the hands of the Gentiles. There were other Prophets of the same kinde with *Agabus*, for so runnes the Text, Acts 11. 27, 28. *And in those dayes came Prophets from Jerusalem to Antioch, and there stood up one of them named* Agabus, *and signified by the Spirit, that there should bee great dearth in all the world.* 5. That these Prophets spake in the Church from extraordinary revelation and inspiration, appeareth by 1 *Cor:* 14. 26. *When they came together, they had a Psalme, a Doctrine, a Tongue, a Revelation, an Interpretation, not onely a Doctrine, and an Interpretation, but a Revelation*, and *vers.* 30. after hee hath said; let the Prophets speak, two or three; *He addeth, If any thing be revealed to another that sitteth by*, let the first hold his peace: Upon which Text *Gualther*, *Salmeron*, and others who understand by propheſying in that *Chap:* the ordinary Ministeriall Teaching, are yet made to acknowledge, that this revealing of somewhat to another, was extemporary and extraordinary, and that it is no president for our times. *P. Martyr*, puts this difference between Teachers and Prophets, that Teachers were educated and instructed by Masters: Prophets, without all humane help; spake as they were on a suddain moved by the inspiration of the holy Ghost; Yea, although he takes the office and functions of Prophets and Teachers, to have been one and the same; yet he thus distinguisheth between them. So *Aretius*, speaking of those that bare office in the primitive Church, distinguisheh the Prophets from the Pastors and Teachers in this, that the Prophets had not onely greater gifts for opening hard Scriptures, but that they did interpret Scripture with the same propheticall spirit, by which it was dictat and written, and like-

Loc. com. class. 4. Cap. 1. Sed in primitiva Ecclesia cum Prophetia viger et, quid discriminis erat inter Prophetam & Doctorem? Respondeo, quamvis idem fuerit utriusque munus, tamen Doctores instituebantur a Præceptoribus: Prophetæ verò, sine omni ope humana, repente afflatu Spiritus sancti concitati loquebantur, Probl: theol: loc: 61. Prophetæ ampliora habebant dona ideo Scripturæ obstrusiora loca illustrabant eodem Spiritu, quo scripta fuerunt — ideo de Scripturis rectius prædicabant: So *Calvin. Instit:* loc: 4. cap. 3. §. 4. opening that Text, *Ephes.* 4. 11. understands by Prophets, such as had extraorinarie Revelations,

wise foretell things to come. 6. It hath been observed by Mr. *Bayne* on *Ephes*: 4. 11. and others that these degrees are capacious and comprehensive one of another downwards, not upwards, that is; An Apostle might prophesie, and doe the work of an Evangelist, Pastor, and Teacher: a Prophet might do the work of an Evangelist, Pastor, and Teacher: the Evangelist might do the work of a Pastor and Teacher. But every Pastor and Teacher could not do the work of an Evangelist, or of a Prophet, *&c.* If this observation hold, which hath pleased many, then we cannot understand those Prophets to have been no more but Pastors and Teachers, much lesse to have been any thing lesse than Pastors and Teachers, *viz.* Church-members, well gifted for expounding Scripture edifyingly, *Chrysostome de diverss: N. T. locis serm*: 50. leaneth very much toward that same notion, for he calls Apostles the root, which was comprehensive of all the rest; a Prophet (saith he) might not be an Apostle, but an Apostle was a Prophet, Evangelist, *&c.* To prove that an Apostle did prophesie, hee cites these propheticall prædictions, 2 *Tim*: 3. 1. 1 *Thes*. 4. 15. Whereby 'tis manifest that he understands the prophesie mentioned by *Paul* to be extraordinary. 7. Unlesse we understand those prophets which Christ gave to the Church, 1 *Cor*. 12. 28. and *cap*. 14. *Ephes*: 4. 11. to have been extraordinarly inspired by the Spirit, then we shall not be able to prove from Scripture, that Christ hath given to the Church of the new Testament, any extraordinarie Prophets to foretell things to come. But 'tis certain that Christ hath given such extraordinary Prophets to the Church of the new Testament, such as *Agabus*, and the daughters of *Philip*: *Eusebius* tells us there were such Prophets in the Church, till the dayes of *Justin Martyr*; which we have also from *Justinus* himselfe. And now having the occasion, I must say it to the glory of God, there were in the Church of *Scotland*, both in the time of our first

Justin Martyr, dial. cum Tryph. Iud. Καὶ μεχρὶ νυν προφητικὰ χαρίσματα ἐσιν, *&c.* For even to this present time, there are propheticall gifts, so that we ought to understand that the gifts which were of old in your nation are transferred unto us.

Reformation, and after the Reformation ſuch extraordinary men, as were more then ordinary Paſtors and Teachers, even holy Prophets receaving extraordinary Revelations from God, and foretelling diverſe ſtrange and remarkable things, which did accordingly come to paſſe punctually, to the great admiration of all who knew the particulars, ſuch were Mr. *Wiſhart* the Martyre, Mr. *Knox* the Reformer; alſo Mr. *John Welſh*, Mr. *John Davidſoune*, Mr. *Robert Bruce*, Mr. *Alexander Simſon*, Mr. *Fergusſon*, and others: It were too long to make a narration here of all ſuch particulars, and there are ſo many of them ſtupendious, that to give inſtance in ſome few, might ſeem to derogat from the reſt. But if God give me opportunity, I ſhal think it worth the while to make a collection of theſe things: Mean while although ſuch Prophets be extraordinary, and but ſeldome raiſed up in the Church, yet ſuch there have been: I dare ſay, not onely in the primitive times, but amongſt our firſt Reformers, and others. And upon what Scripture can we pitch for ſuch extraordinary Prophets. If not upon thoſe Scriptures which are applyed by ſome to the propheſying Brethren, or gifted Church-members; 8. There are but three ſenſes of the word *Propheſying*, which I can finde any where elſe in the new Teſtament.

1. For ſuch propheſying as is competent to all converted and gifted perſons, when they are filled with a ſpirit of illumination, and ſpeak with other tongues as the ſpirit gives them utterance: In which ſenſe *Joel* foretold, that daughters as well as ſonnes, hand maids as well as men-ſervants, young and old ſhould propheſie, *Acts* 2. 17, 18. Which was accordingly fulfilled upon the day of Penticoſt, for *Acts* 1. 14. and 2. 1, 4. This Spirit of Propheſie was powred out upon all the Diſciples, men and women.

2. For ſuch propheſying, as is the preaching of ordinary Miniſters, although I know no Text where without any controverſie,

verſie, the word is uſed for the ordinary Miniſteriall preaching; Yet I underſtand the word to bee uſed, in this ſence, (though by alluſion onely where of before). *Revel.* 11. 3. *And I will give power unto my two witneſſes, and they ſhall propheſie a thouſand two hundreth and threeſcore dayes cloathed in ſackcloath.*

3. For extraordinary propheſying from immediate and miraculous inſpiration, in which ſence it is often uſed in the new Teſtament, as I ſhall ſhew anone.

But a fourth ſenſe, *viz.* The propheſying of gifted Brethren, (not ſiſters) out of office, and that publickly, and by an ordinary gift, I can finde no where; and if we goe either higher or lower, then the ordinary Paſtorall preaching, women as well as men might propheſie in the Scripture language, Propheteſſes, as well as Prophets. 9. The Apoſtle plainly diſtinguiſheth, *Propheſie*, both from *the word of knowledge*, *and from the word of wiſdom*, 1 Cor. 12.8.9.10. *For to one is given by the Spirit, the word of wiſdome, to another the word of knowledge by the ſame Spirit, to another propheſie*; now what is that gift and manifeſtation of the Spirit, which is ſuppoſed to be given to gifted and propheſying-members, muſt it not fall under that enumeration, 1 *Cor.* 12. 7, 8, 9, 10, 11. Is it then the interpretation, or opening of Scripture, that is the Teachers part, *the word of knowledge*: Is it both to interpret, and apply Scripture, that is the paſtors part, *the word of wiſdome*; Is it to propheſie, that is more nor either the word of knowledge, or the word of wiſdome, and is therefore diſtinguiſhed from both. 10. In that Text laſt cited, propheſie is mentioned, not only as a gift by which the Spirit worketh, for the profite and edification of the Church, but as a Miniſtery function and adminiſtration in the Church, for *verſ.* 4. 5, 6. The Apoſtle teacheth us, that there are diverſities: 1. Of gifts. Χαρισματων, 2. Of adminiſtrations, Διακονιων. 3. Of operations, Ενεργηματων, thereafter in reference to all theſe three, he addeth the enume-

ration

tion of the particulars, *ver.* 8. 9, 10. In a Prophet hterefore there is διακονια *Miniſterium*, as well as χαρισμα, and ενεργεια, or ενεργημα. Now διακονια is frequently uſed in the new Teſtament for the Miniſtery, not onely of ruling Elders and Deacons, *Rom:* 12. 7. of Paſtors and Teachers; yea, of Evangeliſts and Apoſtles, *Epheſ:* 4. 12. *Col:* 4. 17. 2 *Tim:* 4. 5. 11. *Acts* 1. 17. 25. and 12. 25, and 20. 24. and 21. 19. *Rom.* 11. 13. 2 *Cor:* 4. 1. and 5. 18. and 6. 3. and 9. 1. and elſe where the Engliſh tranſlators in theſe places render it ſometimes *Miniſterie*, ſometimes *Office*, ſometimes indeed διακονια is uſed in the new Teſtament for any Miniſtring to the neceſſities of the poore Saints, by charity and almes. But no body that I know doth imagine or can imagine that this is the ſenſe of the word, 1 *Cor:* 12. where διακονια is joyned with χαρισμα and ενεργημα. Therefore I conclude that the Prophets in theſe primitive times, had an office or Miniſtery in the Church. 11. The word *Propheſying* is often uſed in the new Teſtament, for that which is extraordinary, and by Revelation, *Mat.* 26. 68. *Rev:* 1. 3. *Acts* 21. 9. *Luke* 1. 67. *Revel.* 22. 10. 19. *Revel.* 10. 11. *Mark:* 7. 6. 1 *Peter* 1. 10. *Jud:* 14. *John Baptiſt* is called a Prophet, *Luke* 1. 76. and 7. 28. *Matth:* 21. 26. and 14. 5. Chriſt himſelfe is called a Prophet, *Matth.* 13. 57. *Luke* 7. 16. and 24. 19. *John* 4. 19. and 9. 17. *Elymas* the Sorcerer is called a falſe Prophet, *Acts.* 13. 6. Propheſying in the name of Chriſt, is joyned with other miraculous, gifts, *Mat:* 7. 22. *Many will ſay to me in that day, Lord, have we not propheſied in thy name? and in thy name have caſt out devils, and in thy name done many wonderfull workes,* Acts 19. 6. *and when* Paul *laid his hands on them, the holy Ghoſt came on them, and they ſpake with tongues, and propheſied.* In this ſence is the word uſed, when 'tis ſaid that *Cajaphas* propheſied, *John* 11. 51. the ſame word is uſed for propheticall prediction, 1 *Tim:* 1. 18. *according to the propheſies which went before on the* Rev. 2. 22. Jezebel *did call her ſelfe a*

Propheteſſe,

Propheteſſe. 12 Prophecy (as *Paul* ſpeakes of it) is ſo farre from being a common priviledge of gifted Saints out of office, that it is one of the ſpeciall and rareſt gifts which the Apoſtles themſelves had or could have, 1 *Cor.* 13. 2. *And though I have the gift of propheſie, and underſtand all myſteries, and all knowledge*, which ſtands there between the gift of tongues, and the faith of miracles: again, 1 *Cor:* 14. 16. *Now brethren, if I come unto you ſpeaking with tongues, what ſhall I profite you, except I ſhall ſpeak unto you, either by Revelation, or by knowledge, or by Propheſying, or by Doctrine.* The firſt two, *Revelation*, and knowledge are immanent in the Apoſtle: The other two Propheſying and Doctrine; are tranſient from the Apoſtle to the Church. What ſhall my gift of tongues profite you, ſaith he; or how ſhall you be edified or ſatisfied thereby, unleſſe, either I utter ſome Revelation unto you by Propheſying, or utter my knowledge unto you by Doctrine, ſo diſtinguiſhing Propheſying from Doctrine as greater then it; becauſe Propheſying proceeds from Revelation, Doctrine from knowledge, in him that teacheth. 13. I have yet another reaſon, which I think will be a hard knot to our diſſenting Brethren, the Apoſtle compareth in that 14. *Chap:* the gifts of tongues, and the gifts of propheſie. He commendeth both, as deſirable, *verſ:* 1. and wiſheth to them all both theſe gifts, *verſ:* 6. but rather propheſie as comparatively the better for edifying the Church. *Et magis & minus, non variant ſpeciem.* There are both good and deſirable gifts of the Spirit, given *to profite withall*, 1 Cor. 12. 7, 10, 11. The Apoſtle alſo alloweth as many to ſpeak with tongues in the Church, as hee alloweth to propheſie in the Church; that is, as two or three of the Prophets may ſpeak by courſe in one Aſſembly, ſo may two or three ſpeak by courſe in a ſtrange tongue, ſo that one interpret, 1 *Cor:* 14. 27, 29. Moreover, whereas it is ſuppoſed by our diſſenting brethren, that all or moſt of the Church, women excepted, did propheſie;

they must upon the very same ground, suppose that all or most of the Church, women excepted; spake strange tongues in the Church. For in the same place where 'tis said, that every one of them had a Doctrine and Revelation, 'tis said also that every one of them had a tongue and an Interpretation, 1. *Cor:* 14. 26. Which tongues considered and compared together, it will be found, that if the reasons hold good, and the consequences be valid, which are brought for the prophesying of gifted members out of office, and that therein they have the Church of *Corinth* a president, the like reasons, and als strong consequences will prove, that any two or three of a Church, who shall happilie have the gift of strange tongues, may speak by course in the Church, so that one Interpret; and that the Church of *Corinth* is as good a president for this, as for the other; Let our Brethren therefore, either make both these gifts (propheſie, and tongues) in the Church of *Corinth*, to bee extraordinary and miraculous, and so neither of them to bee an ordinary president: or otherwise, they must make them both to be set forth for ordinary Patterns and presidents, and so begin to cry up tongues, as well as propheſying, for if the gift of propheſie, be such as men may attaine by industrie and study, so is the gift of tongues: I know no way to loose the knot without acknowledging, that both the gift of tongues and that of propheſie, were extraordinary and miraculous, which is the truth.

These are the reasons which I lean to in this matter. I come next to answere, *Objections*. The first three Objections I finde in the Διατριβη concerning Ordination: But I shall answere other Objections also omitted there, but which have been objected by others.

Object: 1. The Prophets, 1 *Cor:* 14 were not immediatlie inspired with prediction; for women that were so inspired, might deliver their propheſie in the Church, but there wo-

men

men are forbidden to speak, *vers:* 34. *Answ:* 1. But where finde we that women which were propheteſſes, and immediately inſpired, were allowed to deliver their propheſie in the Church. I ſuppoſe he had a reſpect to 1 *Cor:* 11. 5. *But every woman that prayeth or propheſieth with her head covered, diſhonoureth her head,* which is meaned of the publicke Aſſemblie, for the Apoſtle is ſpeaking of covering, or uncovering the head in the Church. But diverſe Interpreters underſtand here by a woman, that prayeth or propheſieth, a woman that joyneth as a hearer in the publicke Aſſemblie, and ſo *verſ:* 4. by a man that prayeth or propheſieth, a man that is a hearer, and joyneth in the ordinances. So that the *Geneva* annotation upon *verſe* 5. gives a good ſence of that Text: *That women which ſhew themſelves in publick and eccleſiaſticall Aſſemblies, without the ſigne and token of their ſubjection, that is to ſay, uncovered, ſhame themſelves.* See more for this in *Junius* his annotations on the *Arabike* verſion in that place. 2. If the Apoſtle by propheſying, 1 *Cor:* 11. 4. 5. Underſtand propheſying by immediate inſpiration, then the Objection may bee retorted and turned into an Argument againſt the Objectors: For the ſence of the word propheſying in the 11. *Chap:* may give light to the word propheſying in the 14. *Chap.* 3. *Peter Martyr, loc: com: eccleſ:* 4. *cap:* 1. Is indeed of opinion, that women which were propheteſſes, and extraordinarly inſpired, might ſpeak in the Church, provided that their heads were covered, in token of *fœminine* ſubjection, and that the forbidding of women to ſpeak in the Church, extendeth to ſuch, and ſo hee reconcileth 1 *Cor.* 14. 34. 1 *Tim.* 2. 12. with 2 *Cor:* 11. 5. I doubt his opinion in this particular is not well grounded, onely ſo farre I make uſe of it, that if 1 *Cor:* 11. 5. be meant of propheteſſes, praying or propheſying in the Church, (which the Objector hath to prove). Then certainely the forbidding of women to ſpeak in the Church, cannot be underſtood uni-

versallie, but with a reserve and exception of extraordinary cases: But how can this exception of propheteſſes consist with with the Text, *Let your women keep silence in the Church*, Why ὑμῶν, *Your women*, they had propheſying women, as is supposed by these of the other opinion, from 1 *Cor:* 11.5. Nay, even your women must be silent saith the Apostle; and the reasons which he addeth, are so universall as to comdrehend even propheteſſes, they are commanded to be under obedience, and to be in subjection, which *Martyr* himselfe noteth, holds true of propheſying women, as well as others, and that for that cause their heads were to be covered: Another reason is added, 1 *Tim.* 2.14. *Adam was not deceaved, but the woman being deceaved, was in the transgreßion*: It might be feared, saith *P. Martyr*, if women were permitted to speak in the Church, Sathan should returne to his first wyle, and deceave the man by the woman. Surely he that made use of *Evah*, might also make use of a propheſying woman to deceave, and so much the more, because, now since the fall, both man and woman are more subject to tentation. So that both the Apostles command, and the reasons of it seem plainly to exclude, even propheſying women from speaking in the Church, and if they be allowed to deliver extraordinary propheſies and revelations in the Church; why not also to propheſie as other gifted members. If that which is greater be allowed them, why not that which is leſſe? And if propheteſſes be excepted from the rule, 1 *Cor:* 14. 34. Why not also other women of excellent gifts

Object: 2. The Apostle, 1 *Cor.* 14. 24, 26. speaks of propheſie as a gift in all, or most of the members of the Church, and forbids it to none, but women. *Answ:* 1. I have already proved from, 1 *Cor:* 12. 28, 29. and 13. 2. and 14. 6. that propheſie even in those dayes, was not a common, but a rare and singular gift. So, *ibid: verſ.* 5 when he saith, I would that all spake with tongues, but rather that yee propheſied;

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hee intimateth that all of them did not propheſie. 2. When the Apoſtle ſpeaks by way of ſuppoſition, *verſ*; 24: *But if all propheſie,* this proves not that all did propheſie, neither can the very ſuppoſition bee underſtood univerſally: For if an unbeleever had come into their Aſſembly, and heard all, and every one of them propheſ, ing; ſure he had been ſo farre from being wonne thereby, that he had been more alienated from ſuch a confuſion. 3. That which gives greateſt collour to the Objection, is *verſ*: 26. *When yee come together every one of you hath a Pſalme, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation:* I ſhall freely offer my judgement concerning this Text to be conſidered. I hold the firſt hint from *Cajetan* upon the place; It is not ſaid, every one of you can ſpeak a ſtrange tongue, or can utter a Revelation, *&c.* But ἔχει hath *i. e.* every one in the Church hath theſe things for his good and benefite, when one propheſieth, or two, or three, every one in the Church hath that propheſie, the like of Pſalmes, Tongues, *&c.* Even as 1 *Cor*: 3. 21. 22. *all things are yours, whether* Paul *or* Apollo, *&c.* Where it may bee truely added, or *Pſalmes*, or *Tongues*, or *Doctrines*, or *Revelations*, or *Interpretations*, all theſe are yours, all theſe hath Chriſt given to the Church for her good, men are ſaid to have theſe things of which they have the good fruit, uſe, benefite, at leaſt are allowed to have, and may have the benefite thereof, *Luke* 16. 29. they have *Moſes* and the Prophets, *Epheſ*: 1. 7. and *Col*: 1, 14. In whom we have redemption through his blood, 1 *Cor*. 2. 16. *But we have the minde of Chriſt*; Phil: p. 3. 17. *ye have us for an example*, Heb: 13. 10. *we have an Altar*, 2 Pet: 1. 15. *we have a more ſure word of propheſie*, and the like. And thus I underſtand the Text now in controverſie, the Apoſtle having from the beginning of that 14. *Chap:* perſwaded that the gifts of tongues and propheſie might be uſed, not ſo as the men might be moſt admired, but ſo as the Church might be moſt

edified, and that not ſo much the gifts, as the profitable uſe of the gifts was to be deſired, he concludeth this point, *verſ:* 26. Making a tranſition to certain Canons, for order in the uſe of tongues and propheſie, as if he had ſaid, If theſe gifts be thus inproved to edifie, then although every one of you hath not the gifts of tongues, propheſie, *&c.* Yet when yee come together, every one of you hath all theſe tongues, propheſies, *&c.* They being yours, for your good and edification. 4. But if our diſſenting Brethren will not receave this ſence, (which is quite contrarie to theirs). Yet in this Text, here, they can no more extend to all or moſt of the members of the Church, one of theſe branches, then another: If all or moſt of them did propheſie, then all or moſt of them had the gift of tongues, and the Interpretation of tongues, and Revelations, and the gift of compoſing Pſalmes, and ſo the ſame preſident ſhall bring in ſtrange tongues, as well as propheſying, (of which more before) beſide that of compoſing Pſalmes. I ſhall hardly beleeve that our diſſenting Brethren themſelves will ſay, that all or moſt of the Church of *Corinth* had the gift of tongues. Let us ſee then, how they will reſtrict the words ἑκάστου ὑμῶν *every one of you* in reference to tongues, they muſt allow us to make the ſame reſtruction in reference to propheſie: But if they will ſay at large, that all or moſt of the Church of *Corinth*, had the gifts of tongues, as well as that of propheſie, then they are looſers another way, by yeelding the preſident of the Church of *Corinth* (in that very place upon which they build their propheſying) to be extraordinary and miraculous. 5. Whereas the Objection ſaith, that all or moſt of them did propheſie, this addition, *of moſt of them*, is fictious and fallacious to hide weakneſſe, for the Text hath no ſuch thing, but ſaith, *every one of you*: Themſelves dare not underſtand *every one of you*, univerſally, but in a reſtricted ſence, for then *Prophets*, and Brethren ſhould bee acciprocall,

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and convertible names in the Epistles to the *Corinthians*, and when 'tis said, *the spirits of the Prophets are subject to the prophets*, 1 *Cor.* 14. 32. the sence should bee no more, but equivalent (upon the matter) to this, the spirits of all the Brethren are subject to the Brethren. 6. Wherefore, *every one of you*, *vers*: 26. (if extended to prophesying) can be no more, but every one of you prophets, even as *Isa:* 1. 23. *every one. i. e.* every one of the Princes; *Heb:* 2. 9. Jesus tasted death for every man; *i. e.* for every man whom the Father had given him, or chosen to be redeemed, 1 *Cor:* 12. 7. *But the manifestation of the Spirit is given to every man*; *i. e.* that is, to every gifted man in the Church, *to profite withall*; Ephes. 5. 33. ὑμεῖς οἱ καθ' ἕνα, ἕκαστος, let every one of you in particular, so love his wife; that is, every one of you husbands, *Isa:* 9. 17. *every one is a hypocrite*, that is; every wicked person who cometh to worship before me; *Luke* 13. 15. *Doeth not each one of you on the Sabbah, loose his oxe or his asse*, that is, each of you who hath an ox or an asse: many other such instances might be given from Scripture. 7. *Bullinger* noteth out of the Greek Scholiast, that the Apostle here, 1 *Cor:* 14. 26. useth ἕκαστος, for ὅσμεν, and ὅδε, that is, one of you hath a Psalme, another a Doctrine, another a Tongue, *&c.* *Beza* gives us the same sence, and refers us to 1 *Cor:* 1. 12. which is a notable clearing of this Text, for the very same phrase: ἕκαστος ὑμῶν, is there used: *Every one of you saith, I am of* Paul, *and I of* Apollo, *and I of* Cephas, *and I of* Christ, yet every one of them did not say all this, but one said, I am of *Paul*, another said, I am of *Apollo*, *&c.* The *Syriak* confirmeth the same sence, for 1 *Cor.* 14. 26. he rendereth thus: *Whosoever of you hath a Psalme, let him say on, and he who hath a Doctrine, and he who hath a Revelation, and he who hath a tongue, and he who hath an Interpretation*: So the *Arabik version* (which *Junius* on his Marginall annotations upon it here commendeth) runnes thus. *If any of you hath a kinde of*

Psalme

Pſalme to ſay, and he that hath a Doctrine, and he that hath a Revelation, and he that hath a Tongue, and he that hath an Interpretation, let all this be done to edifying.

Object: 3. Theſe gifts which are required in a Prophet, 1 *Cor:* 14. 3. 26. are ſuch as men ordinarly may, and do attain by induſtry and ſtudy. *Anſw:* 1. The contrary hath been clearly proved, and that wery Text, *verſ:* 26. proveth it; the more ſtrange it is, that a Text which mentioneth revelation, tongues, ſhould be cited for ordinary ſtudy and induſtrie. 2. 'Tis ſaid indeed, *verſ:* 3. *He that propheſieth*, ſpeaketh unto men to edification, and exhortation, and comfort. What then; did not an extraordinary Prophet, an Apoſtle, an Evangeliſt ſpeak unto men to edification, and exhortation, and comfort? No man dare deny, but they did, yet this cannot prove that Apoſtles and evangeliſts were not extraordinary Miniſters: The edification and fruit which come to the Church by theſe Prophets, is one thing, the way of revelation and inſpiration by which the propheſie came, another thing: the Apoſtle is there onely comparing two extraordinary and miraculous gifts together, tongues and propheſie: Of the two, propheſie is rather to be deſired, for the edifying of the Church, for he that ſpeaketh a ſtrange tongue, cannot edifie the Church, except it be interpreted, but he that propheſieth, edifieth the Church by his very gift of propheſie, with leſſe buſineſſe, and without an interpreter; This being the ſcope and ſence of the Text, it may diſcover the weakneſſe of that ground, upon which many have ſuppoſed that the Apoſtle means nothing by propheſie, but the ordinary gift of expounding, and applying Scripture; yea, *verſ:* 6. propheſie and revelation, are at once held forth, both as edifying, and as diſtinct from doctrine, and revelation diſtinct from knowledge, muſt needs be taken a gift, and not to be numbred among ordinary gifts (as *Junius* upon the *Arabike*, in the place noteth) what ever acceptions of the word,

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we may finde elſe where in Scripture.

Object. 4. But the Apoſtle bids them deſire that they may propheſie, *verſ:* 1. how can one deſire, or pray in faith for a miraculous and extraordinary gift of the Spirit. *Anſw:* 1. He bids them not onely deſire, that they might propheſie, but that they might have other ſpirituall gifts, ſuch as the gifts of tongues, So *verſ:* 1. and the interpretations of tongues, and hee wiſhes to them all the gift of tongues, now the gift of tongues was extraordinary and miraculous, as *Acts* 2. 6, 7, 8. They might deſire both the one gift and the other, to glorifie God, and to profite withall. 1 *Cor:* 12. 7. yea, they might pray for it in faith for theſe ends, and ſo much the more, becauſe *Mark.* 16. 17. the promiſe is made to beleevers of that firſt age. *And theſe ſignes ſhall follow them that beleeve, in my name ſhall they caſt out devils, they ſhall ſpeak with new tongues, &c.* And why might not the prayer of faith obtaine the gift of propheſie, as well as recover the ſick, *Jam:* 5. 15. although neither the one nor the other might be prayed for, with that abſoluteneſſe, and peremptorineſſe of deſire, as ſaving mercies and graces neceſſarie to ſalvation, which is intimated in part by the different phraſe, noted by *Eraſmus*, and others to be uſed, 1 *Cor:* 14. 1, *follow after charity*, διωκετε, purſue it, or as (the *Syriak*) runne after it, ſo follow after love, as never to be ſatisfied till ye overtake it, be earneſt in the purſuite of it. But concerning tongues, propheſie, and the like, he addeth; and deſire ſpirituall gifts ζηλουτε a word which falleth ſhort of the other, not ſignifying any affecting of any thing with all our endeavour (as the other word doth) but only a high eſteeming, valuing, admiring, wiſhing of a thing which, yet, if it be denyed to us, we muſt ſit down ſatisfied without it.

Object: 5. But theſe Prophets were to be judged, examined and tryed, 1 *Cor:* 14. 29. 32. therefore it ſeemes they were not extraordinary Prophets infallibly inſpired. *Anſw:* 1. If

thoſe who came under the name of extraordinary Prophets, might not be tryed and examined, why are there ſo many caveats in the new Teſtament, to beware of falſe Prophets, *Mat:* 7. 15. and 24. 11, 24. 1 *John* 4. 1. Did not the Lord admit of *Moſes* his objection, that peradventure the children of *Iſrael* would not beleeve him, that God had appeared unto him, and ſent him, wherein God will have him to ſatisfie them by ſignes and miracles, *Exod.* 4. 1. to *verſ:* 10. are not the *Bereans* commended, *Acts* 17. 11. for proving and trying the Doctrine of the Apoſtles themſelves by the Scriptures? 2. Although ſuch as had the gift of propheſie, did not, nor could not erre, ſo farre as they were inſpired by the holy Ghoſt in propheſying, much leſſe in writing Scripture, yet they might have, and ſome had their owne miſtakes and errors in particular caſes; whereof I ſhall have one inſtance in *Elias*, who ſaid, he was left alone: *But what ſaith the anſwere of God unto him, I have reſerved to my ſelfe ſeven thouſand, &c.* He ſpake from his own ſpirit, when he ſaid he was left alone, but the anſwer of God corrects his miſtake. Another inſtance in thoſe propheſying Diſciples, *Acts* 21. 4. *Who ſaid to Paul through the Spirit, that he ſhould not goe up to Jeruſalem.* Therefore foretelling and foreknowing of *Pauls* danger at Jeruſalem, was from the ſpirit of propheſie, but the conſequence they did draw from hence, that therefore *Paul* ſhould not go up to Jeruſalem. This Interpreters conceave, was only from their own ſpirits, though they misfathered it upon the Spirit of God. 3. 'Tis well obſerved in the Engliſh annotations upon 1 *Cor.* 14. 32. *That although thoſe propheſies were infuſed by the holy Ghoſt, that cannot erre, yet all things are not alwayes revealed to one, and that which is not revealed to one, is oftentimes revealed to more, and ſometimes in clearer manner. There might be alſo ſome thing mingled with that which the Prophets receaved, and it might fall out, that that which they added of their own, by way of confirmation, illuſtration*

luſtration or application, might be juſtly ſubject to cenſure, wheher it muſt be tryed and judged by others, whether the propheſies proceed from the inſpiration of the holy Spirit, and according to the rule of faith, Eſa. 8. 20.

Object: 6. The Apoſtle diſtinguiſheth Propheſie from miniſtery, *Rom.* 12. 6, 7. therefore they who propheſied, were gifted perſons out of office. *Anſw:* 1. Diverſe reſolve that Text thus, that firſt the Apoſtle maketh a generall diviſion of Eccleſiaſticall offices, *Propheſie*, comprehending theſe that labour in the word and doctrine, *Miniſtery* comprehending thoſe that labour not in the word and doctrine, and that thereafter the Apoſtle ſubdivideth propheſying into the paſtorall and doctorall function: and Miniſtery, he ſubdivideth into the office of the ruling Elder, Deacon, and the other of ſhewing mercy, which was committed ſometimes to old men, ſometimes to widows. 2. When I look again and again unto that Text, I rather incline to underſtand by propheſie there, the extraordinary propheſie, and by Miniſtery, the ordinary offices in the Church. *Having then gifts ſaith the Apoſtle, and differing according to the grace that is given to us, whether propheſie, let us propheſie according to the proportion of faith*· that under the colour of propheſie and revelation, wee bring nothing which is not agreeable to the rule of faith, *Or Miniſtery, let us wait on Miniſtery.* If our office and adminiſtration be ordinary, let us attend it; and not ſlight it, becauſe it is ordinary. Then he enlargeth this laſt by an enumeration of the ordinary offices in the Church, Paſtors, Teachers, ruling Elders, and Deacons. While I am writing theſe things, I finde *Gomarus* upon *Rom.* 12. 6, 7. of the ſame opinion, that propheſie is meant hereof that which is extraordinary, Miniſtery of that which is ordinary.

Object. 7. But that Text, *The Spirits of the Prophets are ſubject to the Prophets*, is applyed by many Presbyteriall writers, for the upholding the authority of Claſſes, and Synods, which is

not a good argument of theſe prophets, if theſe Prophets were extraordinary. *Anſw.* This makes the argument nothing the weaker but ſo much the ſtronger. For if Prophets who were immediatly inſpired, were to be ſubject to the examination, and judgment, and cenſure of other Prophets, and if *Paul* and *Barnabas* gave an account, before the Apoſtles and Elders at Jeruſalem of their doctrine, ſo much oppoſed by ſome at *Antioh*, *Acts* 15. and if *Peter* being accuſed for going in to the uncircumciſed, was put to make his defence to them at Jeruſalem, *Acts* 11. then *à fortiori*, it doth much more become ordinary Paſtors and Teachers, to ſubmit to the judgment of an Aſſembly of Paſtors and Teachers; And generally as in civil juſtice, 'tis a good and equall rule, that a man be judged *per pares*, ſo proportionably in Church cenſures, it will hold among Church officers or Miniſters, that they ſhould be judged *per pares*, an Apoſtle by the Apoſtles, a Prophet by the Prophets, an Elder by the Elders.

Object. 8. *Judas* and *Silas* are called Prophets, *Acts* 15. 32. and they exhorted the Church, yet they were out of office, for they are diſtinguiſhed from the Apoſtles and Elders, and ſaid to be chiefe men among the Brethren, *verſ:* 22. *Anſw:* 1. This preſident will carry the propheſying Brethren very high, for *Silas* is reckoned by Divines to have been an Evangeliſt, which may be collected from his travelling through ſo many places with *Paul*, for ſpreading the Goſpell, *Acts* 16. 17. *Act:* 17. 4, 10. 14, 15. *Act.* 18. 5. others think hee had a Miniſteriall charge at Jeruſalem, but the former opinion ſeems to be better grounded. 2. The word *Brethren* and *Brother*, does not ever note ſuch as were out of office in the Church, but 'tis diverſe times uſed, (and ſo I take it here) of ſuch as were neither fixed as Elders, nor ſo eminent in the Church as Apoſtles, but had ſpeciall and extraordinary employments, or adminiſtrations in the Church, as 2 *Cor:* 8, 18.

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22, 23 1 *Cor:* 16. 12. 2 *Cor:* 1. 1. *Heb:* 13. 23. 1 *Cor:* 1. 1. 1 *Pet:* 5. 12. *Epheſ:* 6. 21. *Col:* 4. 7. *Philem:* 1. 20. From which places it is manifeſt, that the Apoſtles fellow labourers in their extraordinary adminiſtrations, are often called *Brethren*, and among theſe Brethren, *Judas* and *Silas* were chiefe men, either for the greatneſſe of their gifts, or more aboundant labours.

And now in the cloſe, my adviſe and exhortation is unto ſuch Brethren as take upon them to preach, or propheſie, neither being nor intending to be ordained to the Miniſtery, that they would yet take them to ſerious ſecond thoughts of this buſineſſe, and ſeeing that propheſying which they take for their preſident, hath been ſo clearly proved to have been extraordinary, ſeeing alſo Chriſt hath appointed Paſtors and Teachers for the ordinary work of the publicke teaching, edifying the Church, and perfecting the Saints, *Epheſ:* 4. 11. 12. (which ordinance is ſufficient for that end), thoſe Brethren ſhould do well to improve their gifts in another way, by writing, and by occaſionall exhorting, admoniſhing, inſtructing, reproving, comforting others, in that fraternall manner, which is ſutable to Chriſtians out of office: If they deſire any other work in the Church, let them deſire the Paſtorall office, and offer themſelves to tryall in order thereunto, for as *Greg: Nazianzen* ſaith, *orat:* 7. Chriſt hath appointed this order in his Church, that the flocke may be one thing, Paſtors another thing; And again, *'tis a great buſineſſe to teach, but it is ſafe and harmleſſe to learn, why makeſt thou thy ſelfe a Paſtor, when thou art one of the flock.*

CHAP. VI.

Whether any other but a Minister, lawfully called and ordained, may administer the Sacraments, Baptisme and the Lords supper.

THE *Socinians* and the *Erastian* Crutch-maker before mentioned, so plead against the necessity of Ordination, that they held it lawfull and free to gifted persons not ordained, not onely to preach, but to administer the Sacraments, whether they extend this to women as well as men, I know not. Peradventure they will borrow from the *Pagans* those shee priests whom *Gellius* out of *Cicero*, cals *Antistitas*, not *Antistites*, or happilie they hold with the old *Pepuzians*, that women may both preach and administer the Sacraments, at least, if they may not speak in the Church, (because that is forbidden, 1 *Cor.* 14. 32. although some are so bold as to restrict that prohibition to married women, whereof they think they have some colour from the context) that yet they may both preach and administer the Sacraments in private places. And if there be no more necessary to one that preacheth or ministereth the Sacraments, but onely gifts and abilities, how can they avoid to allow gifted women, as well as gifted men to performe these holy things?

But it is justly held by the reformed Churches, and ordered in the Directorie of Worship agreed upon by both Kingdoms, and mentioned also in the late Confession of faith, *chap.* 27. that neither Baptisme nor the Lords Supper may be dispensed by any, but by a Minister of the Word lawfullie ordained. Nay (say the soundest Protestant writers) not upon pretence of whatsoever necessitie be it among *Iews*, *Turks*, *Pagans*, or to children dying, or the like.

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The arguments I lean to, are these. 1. God hath appointed the Minister of the word, lawfully called and ordained, and no other to bee the stewards and dispensers of the mysteries of Christ, 1 *Cor:* 4. 1. *Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Moreover it is required of Stewards, that a man be found faithfull.* Which the Apostle doeth not onely apply to himselfe and *Apollo*, *vers:* 6. (where by the way it may be remembred that *Apollo* was neither an Apostle, nor Evangelist, but a powerfull Minister of the Gospell) and to *Sosthenes* (as appeareth by comparing the Text new cited with 1 *Cor:* 1. 1.) but he also applyeth the same to every lawfull Bishop, or ordinary Minister, *Tit.* 1. 7. for a Bishop must be blameless as the steward of God, and this steward is ordained, *vers:* 5. So *Luke* 12. 42. *Who then is that faithfull and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season.* 'Tis not Christs will that any one of the household, who is faithfull, wise, and discreet, may take upon him the stewards office, to dispense meat to the rest. But there is a steward constituted and appointed for that purpose. There are stewards appointed in the Church, which is the house of the living God, and those to continue till the coming of Christ, *ibid: vers:* 43. 46. and there is nothing which more properly belongeth to the Ecclesiasticall stewards, then the dispensation of the Sacraments.

2. Ministers lawfully called and ordained, and none other hath Christ appointed to bee Pastors or Sheepherds, to feed the flocke of God, *Ier:* 3. 15. *Eph:* 4. 11. *Act:* 20. 28. 1 *Pet:* 5. 2. Much of this feeding consisteth in the dispensation of the Sacraments. And hee who hath appointed this food to be receaved by some, hath also appointed to be given, and administred by others. Surely hee who is so much displeased with Pastors, who feed themselves and not the flocke, will

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not be well pleased with the flocke which will be their owne feeders onely, and will not be fed by the Pastor. *Grotius* had an extravagant notion of communicating, where there are no Sacramentall Elements, or where there are no Pastors to administer, yet although he went too farre, those against whom I now argue, doe farre outreach him, for where there are both Elements and Pastors to administer, they hold there may be a Sacrament without any Pastor; Yea, this *Socinian* and *Anabaptisticall* way, takes away the very distinction of Pastor and flocke in the Church, as if any of the sheep were to feed the shepherd, as well as he them.

3. *Ezekiels* vision concerning the new Temple, is generally acknowledged to bee an Evangelicall prophesie, which I have also elsewhere demonstrate by infallible reasons: But I conceave the Sectaries of this time, who cry downe the Ministery and Ordination, doe not nor will not deny it. Sure I am such a materiall Temple as is described in that vision, never yet was. Now among other things, it is there propheſied concerning the Ministers of the Gospell, *Ezek:* 44. 16. *They shall enter into my Sanctuarie, and they shall come near unto my table to Minister unto me; and they shall keep my charge.* Whereof we can make no Gospell sence, except it belong to the charge of Ministers, lawfully called and entered into that work, to administer the Sacraments, and namelie that of the Lords Supper at his Table. These Ministers are also in that Chapter plainly distinguished from the people, or children of *Israel*, *vers:* 15. 19, 22, 23, 28.

4. The Sacraments are seals of the righteousnesse of faith, or covenant of grace, as Divines commonly speak, borrowing the phrase from *Rom:* 4. 11. This truely hath been justly accounted so necessary, that both the Houses of Parliament after consultation, had with the Assemblie of Divines, did by the Ordinance dated, *Octob:* 20. 1645. appoint that who ever doth

doth not know *that the Sacraments are seals of the Covenant of grace*, shall not be admitted to the Lords-supper, but shall be suspended from it, as an ignorant person. Now if it were an intolerable usurpation among men, if a privat person should take the broad Seal of the Kingdome, and append it to such Signatures as he thinks good; yea, (put case) to these Signatures onely, whereunto it is to be, and ought to be put by those who are intrusted with the keeping of it: Now much more were it a provoking sinne, and usurpation against Jesus Christ (who is jealous of his glory, and tender of his ordinances) to make bold with his Seals, without being called, and appointed thereunto.

5. Christ gives a commission to the Apostles, to Teach, and Baptize, and extends the same commission to all Teaching Ministers, to the end of the world, *Mat:* 28.19.20. from which place 'tis plaine; 1. That Jesus Christ would have the distinction of *Teachers* and *Taught*: *Baptizers* and *Baptized* to have place in the Church alway, even unto the end. 2. That the commission to Teach and Baptize, was not given to all who beleeve in Jesus Christ, but to some onely. 3. That these *some* who receaved this commission, are not only the Apostles, but ordinary Ministers, as is manifested by the explaining of the commission, and promise to the end of the world.

6. Christ hath distinguished between Magistracy and Ministery, between civil and sacred vocations, *Mat:* 22.21. *Mat:* 16.19. &c. 18.18, &c: 28.19. *Joh:* 20.23. *Rom:* 13.1.7. 1 *Tim:* 2.2. 1 *Pet:* 2.13, 14. compared with *Rom:* 12, 6, 7, 8. 1 *Cor:* 12.28. *Eph:* 4.11. 1 *Thes:* 5.12. *Heb:* 13.7, 17. So that as Ministers may not assume civil dignities and administrations, nor exercise seculare power, *Luke* 12.14. *&c.* 22.25.26. *Joh:* 18.36. 2 *Cor:* 10.4. 2 *Tim:* 2.4. It is no lesse contrary to the ordinance of Christ, that Magistrates (or any other civil persons) stretch themselves beyond their lyne, and

get (with *Pompey*) into the holy of holies, or with *Vzziah* to the burning of incense, in both which examples, such intrusion was examplarily punished. As it may be said to a secularized Minister, who made thee a Judge, or a civil Magistrate: so it may be said, to a Ministerialized civil person, who made thee a dispenser of the Word and Sacraments?

7. Wee have cleare and convincing examples in the new Testament, that the Sacraments were administred by publicke Ministers, called and appointed thereunto, as Baptisme by *John*, (*Joh:* 1.33. *he hath sent me to baptize*) and frequently by the Apostles in the story of the *Acts*. The Lords supper administred by Christ himself, (whose example in things imitable we are bidden follow, who also himselfe then commanded τουτο ποιειτε, *this doe*). And by the Apostle *Paul*, *Acts* 20.7,11. *so the breaking of bread* is joyned with *the Apostles doctrine and fellowship*, Acts 2.42. Ministers being also called the stewards and dispensers of the mysteries of God, where of before: So that a lawfull Minister may in faith administer, and the receavers receave from him in faith the Sacraments, having Scripture warrands for so doing. But there is neither any commission from Christ, to such as are no Church officers, to administer the Sacraments: Nor can there any cleare example be found in the new Testament, of administering either the one Sacrament or the other, by any person who can be proved, not to have been a Minister lawfully called & ordained. Therefore such persons cannot in faith administer, nor others in faith receave from them, either Baptisme or the Lords supper.

8. That one Text, *Eph:* 4.11.12, 13. is enough to put to silence these gainsayers. *And hee gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saincts, for the work of the Ministery, for the edifying the body of Christ, till wee all come*, &c.

Is

Is not the administration of the Sacraments a part of the perfecting of the Saints, of the work of the Ministrie, of the edifying of the body of Christ? And are we not told that this shall continue till the whole number of the Elect be fulfilled? And whom hath Christ given here to his Church for this work? Hath he given any other but Pastors and Teachers (setting aside the extraordinary officers) and who are the Pastors and Teachers appointed hereunto? All, or whosoever will? Nay not all, but *some*, saith the Text.

CHAP. VII.

Of Prophets and Evangelists, in what sense their Work and Vocation might be called extraordinary; and in what sense ordinary.

THis Question appeareth to be very perplexed and thornie, yet I am led upon it both by the contraversies of the times, concerning the necessity of Mission and Ordination unto all Ministers of holy things, and likewise by occasion of that which is maintained by some men of Learning that there are still or may be Evangelists in the Church. *Calvin* holds indeed that in that age of his, God raised up Evangelists to rescue the Church from Popery. *Instit lib.* 4. *cap.* 3. § 4. and Mr. *Hooker* in his Ecclesiasticall policie, *lib.* 5. *Sect:* 78. tels us out of *Eusebius eccles: hist: lib.* 3. *cap:* 34. that in *Trajans* dayes many of the Apostles Disciples and Scholers who were then alive, sold their possessions, which they gave to the poor, *and betaking themselves to travel, undertook the labour of Evangelists, that is, they painfully preached Christ, and delivered to them who as yet never heard the doctrine of Faith.* Concerning Prophets, I have before shewed out of *Justine Martyr dial:*

cum Tryph: Jud. That in his dayes there were ſtill ſome in the Church, who had an extraordinary gift of propheſie, and ſuch there have been alſo in other places, and at other times. Of which there might be diverſe inſtances given, I ſhall here ſpeak ſomewhat, firſt of the work of Prophets and Evangeliſts.

Their Work and Adminiſtration, I conceave to be partly ordinarie, partly extraordinarie. Ordinarie, becauſe the higher degrees. *Eph.* 4. 11. are comprehenſive of the lower, not contrariwiſe, a Paſtor doth the work of a Teacher, an Evangeliſt doth the work of a Paſtor and Teacher, a Prophet doth the work of an Evangeliſt, Paſtor and Teacher, an Apoſtle the work of all thoſe, which I have alſo before touched, following *Chryſoſtome*, and Mr. *Bayne*. Prophets and Evangeliſts edifie the Church by preaching as well as ordinary Paſtors, 1 *Cor.* 14. 3. *Eph.* 4. 11. 12. 2 *Tim.* 4. 2. 5. From which Scriptures and others of that ſort, as *Tit.* 1. 5. 1 *Tim.* 3. 15. Some have collected that Evangeliſts had a fixed charge in ſome certaine Church, which they attended and took the overſight thereof for the work of the Miniſterie als often, and als long as other preſſing and publick occaſions of the Church could permit. See *Zeperus de polit: eccl: lib: 2. cap:* 1. *Aret: probl: Theol: loc:* 62.

I ſay again the work of Prophets and Evangeliſts was extraordinarie, for the diſtinguiſhing or characteriſticall propertie of a Prophet, *i. e.* the outmoſt he could do, which the ordinary officers could not do, nor any other, but an Apoſtle, is the opening of great ſecrets or foreſhewing things to come, by the ſpeciall and extraordinarie inſpiration of the holy Ghoſt. Their verie name intimateth ſo much for προφήτης and προφητεύω come from προφημι I foretell. According to which ſenſe of the word, all theſe were called Prophets of old, who foretold things to come, as Magitians, Aſtrologians, Prognoſticators, Nativitie or figure-caſters, &c. See *Olivarius de Prophetia pag:* 9. 10. The Prieſts and Interpreters of the Oracles were alſo

called

called Prophets, and the Apostle *Tit:* 1. 12. calls *Epimenides* a Prophet of the *Cretians*, *qui quasi præsenserit futura*, saith *Erasmus*. As likewise saith he, because that book of *Epimenides* out of which that verse is cited hath its title περὶ τῶν χρησμῶν *de oraculis*. But in the Church notion of the word which the Fathers took from Scripture: Prophecy is a prediction of things to come from a special inspiration of the holy Ghost.

But what is the distinguishing work and characteristicall property of an Evangelist, *i. e* that which an ordinary Pastor and Teacher might not do, and which none else could do but an Apostle or a Prophet? That I may speak to this more clearly, 'tis to be remembred, that the word *Evangelist* is not heere taken in that restricted vulgar sense, for a pen-man of the holy Ghost writing Gospell; for in that sense there were but foure Evangelists, and two of them Apostles. But this is not the Scripture notion of the word, which tels us that *Philip* and *Timothie* were Evangelists, *Act.* 21. 8. 2 *Tim.* 4. 5. And that Christ hath given Evangelists to his Church for the work of the Ministery. *Eph.* 4. 11, 12. Now if we take the word as the Scripture doth, the proper work of an Evangelist *i. e.* that which none but an Evangelist as an Evangelist, or he who was more then an Evangelist could do, I conceave to stand in two things: the first is, to lay foundations of Churches, and to preach Christ to an unbelieving people, who have not yet recieved the Gospell, or at least who have not the true Doctrine of Christ among them. So *Philip* the Evangelist preached Christ to the citie of *Samaria*, and baptized them before any of the Apostles came unto them. *Act.* 8. 5. 12. And if the 70 Disciples *Luk.* 10 were Evangelists (as many think, and *Calvin Instit: lib:* 4. *cap:* 3. 4. thinks it probable) their proper work as Evangelists, was to preach the Gospel to those cities which had not received it. Their second work is a traveling and negotiating as Messengers and Agents upon extraordinary

occasions, and speciall emergencies which is oft times between one Church and another, and so distinct from the first which is a traveling among them that are yet without. Of this second there are diverse examples in Scripture, as 2 *Cor.* 8.23. *Phil:* 2. 19.25. 2 *Tim:* 4.9. *Tit:* 3 12 *Act:* 15 22 25. In this last example, although some are of opinion that *Silas* was of Jerusalem, and had an ordinary Ministeriall function there, yet the best writers do commonly reckon *Silas* among the Evangelists, and I do not doubt but as he was a Prophet, *Act.* 15.32. so also an Evangelist, which may appeare by his traveling through many places, in the work of preaching the Gospel, sometimes with *Paul*, as his fellow labourer and helper: *Act* 16 19 &c. 17. 4. 10. sometimes with *Timothy*, *Act:* 17. 14. 15. & 18 15.

Now when I call these works and administrations of Prophets and Evangelists extraordinary, my meaning is not, that they are altogether and every way extraordinary even as Apostleship. For I dare not say that since the dayes of the Apostles there hath never been, or that to the end of the world there shall never be any raised up by God with such gifts, and for such administrations, as I have now described to be proper to Prophets and Evangelists, *i.e:* the foretelling of things to come, the traveling among Unbelievers to convert them by the preaching of the Gospell, and between one Church and another, upon extraordinary errands. But I call the work of Prophets and Evangelists extraordinary in *Calvins* sense (expressed by him in the place before cited) *i.e.* it is not ordinary like that of Pastors and Teachers, which hath place constantly in the best constituted and setled Churches. Shortly, I take the word *Extraordinary* here, not for that which ceased with the first age of the Christian Church, but for that which is not, neither needeth to be ordinary. And so much of their work:

As for the vocation of Prophets and Evangelists, 1. I cannot passe without an animadversion, a passage in Mr. *Hookers* Ecclesiasticall

Ecclesiasticall policie. *lib: 5 sect:* 78. where he will not have the Prophets mentioned, 1 *Cor.* 12 28. to be reckoned with those whom he calleth (after the then common idiome) the Clergy, *because no mans gifts or qualities can make him a Minister of holy things, unlesse Ordination do give him power; and we no where finde Prophets to have been made by Ordination.* If we shall take the word Prophets so largely as to comprehend all who have any gift of Prophesie, and so Propheteesses also, I shall not contend against that which he saith, but if we shall understand that the Apostle in that place doth enumerat not only *diversities of Gifts*, but *diversities of Administrations*, which God hath appointed in the Church (and this may easily appeare by comparing *v.* 28. with *v.* 4.5.) and so take prophesie for an Administration or Service in the Church als well as a Gift; surely it was not without a Mission or Vocation thereunto. For as they were extraordinary Ministers, so they had an extraordinary Mission or Ordination als well as the Apostles, *Luke* 11.49. Christ saith, *I will send them Prophets and Apostles*, and 1 *Cor:* 12 28. God hath set or appointed Prophets in the Church. Yea as their work was partly ordinary and common to Pastors and Teachers, so a Prophet was examined and allowed by an Assembly of Prophets, as well as an Elder by an Assembly of Elders, which I gather from 1 *Cor:* 14 32. *And the Spirits of the Prophets are subject to the Prophets.*

Touching the Vocation of an Evangelist, the Author of the Queries concerning Ordination, *quest.* 19. to elude our argument for the standing ordinance of Christ, for Ordination of Ministers drawne from 1 *Tim.* 4.14. answereth among other things, that *Timothy* being an Evangelist, and Evangelists being (by common consent) extraordinary by Calling, he had no need to passe through the common doore of Ordination. The extraordinarinesse of Evangelists is not so much without controversie, as he would bear his reader in hand, as may appear by

by what I have but now ſaid: Neither can he prove that at that time, when the Presbytery laid hands on *Timothy*, he was even then an Evangeliſt or more then a Presbyter. However this I will ſay, that as the work, ſo alſo the Vocation of Evangeliſts, was partly extraordinary and partly ordinary, and as there may be ſtill occaſion for ſome of their extraordinary work, ſo there ought to be a ſpeciall Miſſion and Vocation thereunto, not only inwardly from the Spirit of Gods ſtirring up unto and enabling for the work, but outwardly alſo and orderly in the Church The 70 Diſciples were ordained by Chriſt himſelf, *Luke* 10. 1. *The Lord appointed other ſeventy alſo, and ſent them two and two.* An Angell of the Lord ſpake unto *Philip* and called him from one place to another, *Acts* 8. 26. The Apoſtle *Paul* ſent *Epaphroditus* and reſolved to ſend *Timothie* to the Church of the *Philippians*, *Phil:* 2. 25. 28. Theſe are examples of extraordinary Miſſion, ſuch I mean as ceaſed with that age, none being now immediatly ſent by Chriſt or his Apoſtles. But there are other examples of a Miſſion or Calling to ſomewhat of the proper work of Evangeliſts, which are not to be reſtricted to that age only; for they who were Agents and did travell and negotiat in the great and ſpeciall affaires of the Church, had a ſpeciall delegation and orderly call thereunto. So I underſtand that of *the Meſſengers of the Churches*, 2 *Cor:* 8. 23. And *Epaphroditus* being ſent from the Church of *Philippians* to *Paul*, is called there Apoſtle or Meſſenger. *Phil:* 2. 25. So *Judas* and *Silas* who went out for the ſetlement of the diſtracted Churches, had a ſpeciall commiſſion and delegation thereunto from the Synod of the Apoſtles and Elders. 'Tis therefore moſt agreeable to the Primitive pattern, that where Synods or at leaſt Claſſes may be had, and are not by perſecution ſcattered or hindred to meet, ſuch as undertake either to goe & preach the Goſpel to Infidels, Papiſts, Turks or the like, or go about any negotiation abroad in any common buſſines of the

Church

Church ought to be approved, and authorized by a nationall Synod, or (when that cannot be had, & if there be withal great danger in the delay) by a provinciall Synod, or at leaſt, (where this cannot he had) by a Claſſis.

CHAP. VIII.

That the primitive Apoſtolicall pattern holdeth forth unto us for our imitation, a Presbyterie. i. e. *an Aſſembly of Elders, having power of Ordination, with laying on of hands.*

THis I gather from 1. *Tim:* 4. 14. neglect not the gift that is in thee, which was given thee by propheſie, with the laying on of the hands of the Presbyterie, I have already evinced from this Text, the neceſſity of Ordination. Let us now ſee, whether it doth not alſo ſhew us the right hands, unto which Chriſt hath committed this power. It is a Text moſt miſerably darkened and obſcured by controverſall Gloſſes, put upon it by Popiſh and Prelaticall writers: Some would have πρεσβυτεριον here to bee a company of Biſhops, who were both Elders, and more then Elders as they hold. This Interpretation had ſo little probability of reaſon to ſtrengthen it, that it was abandoned by ſome of the ableſt friends of Epiſcopacy; *Camero: prælect:* in *Mat:* 18. 17. Dr. *Forbeſſe Irenic: lib:* 2. *cap:* 11. *pag:* 161. And why ſhould wee underſtand by Presbyterie, a company of Biſhops, when it is yeelded even by writers of that ſide, that in theſe Cities where the Apoſtles p'anted the Goſpel, there was *Collegium Presbyterorum*, a Colledge or company of Preſbyters. So Mr. *Thorndike*, of the government of Churches, *cap.* 3. The author of the Hiſtory of *Epiſcopacy*, *part:* 2. *pag:* 28. *&c.* Both of them in this following *Hooker*. It was alſo

 acknow-

acknowledged by them, that this Colledge of Presbyters did together with the Apostles lay on hands in Ordination, thereby contributing their blessing and assisting with their prayers, Whence (as was alledged) came the custome of the Presbyters, their laying on of hands in the Ordination, togerher with the Bishop, *conc: Carthag: 4. can: 3.* so that even themselves say as much as may make us understand by πρεσβυτεριον in this Text, *Concessus Presbyterorum* as *Camero* cals it. The footsteps of Ordination by Presbyteries might be seen, not onely in that Canon of *Carthage*, but in the Canon law it self, which appointeth the same thing, *Dist: 23. cap: 8.* Both *Ambrose* in *Ephes: 4.* and *Augustine* in *quæst: ex utroque Test· 4. 101.* bear witnesse that Presbyters did ordaine in Egypt, when a Bishop was not present, Dr. *Forbese Irenic: lib: 2. pag: 177.* citeth out of *Panormitan*, *Olim Presbyteri in communi regebant Ecclesiam & ordinabant sacerdotes.*

There is another Glosse which the *Erastians* (who love not the name of Presbytery, with any power at all *jure divino*) are glad to take hold off. 'Tis that which *Bilson*, *Stutlivius* and other Episcopall writers made use of, distrusting (as it should seeme) that other Interpretation last mentioned: And they had it from *Bellarmine*, and some Popish expositors. See *Gorranus* upon the place: I confesse it was also one of *Calvins* few (for they were but very few) mistakes, and 'tis diligently catcht at by those who set at nought *Calvins* judgement in other things. But *quandoque dormitat Homerus.*

I think it worth the while to examine this Glosse. And I shall offer these reasons following, to make it appeare that πρεσβυτεριον is not here the office of an Elder, but the Assembly of Elders, commonly called the Presbytery. 1. The word πρεσβυτεριον is no where used by the holy Ghost, for the office it self, or degree of an Elder: But 'tis used in two other places in the new Testament, for an Assembly or Counsell of Elders,

Luke,

Luke 22. 66. *Acts* 22. 5. in which places *Arias Montanus* rendereth it by *Senatus*. *Beza* in the first of these places, retaineth the word *Presbyterium*. In the other place, both his *version* and the *Tigurine* hath *totus Seniorum ordo*. But the old English translation, readeth *the company of Elders*. However both places are clearly meaned of the company of Elders, not of the office it selfe, for the office of Elders could not meet together, as in that place of *Luke*: Neither could the office of Elders bear witnesse to *Paul*, as in that place of the *Acts*. Mr. *Selden* in his upon *Ebraica*, *lib*: 1. *cap*: 15. understands the word πρεσβυτεριον in both these places to be used by *Luke*, for the great Sanhedrin, the highest Assembly of Elders. Now then, why shall we not understand the same word, 1 *Tim*: 4. 14. to be the Assembly, not the office it selfe of Elders. And I shall aske those who think the Apostle means the office of Elders, upon what imaginable ground can they conceave that this is the Apostles meaning, or how come they to divine this thing, or how could the Apostles words be understood in that sense? The holy Ghost never useth the word in that sence. The *Septuagint* never use the word in that sense, for they use it not at all. No Greek Author that lived before *Paul*, can be found to have used the word in that sense, for the word it selfe is not found in heathen writers. I finde onely one place where the word πρεσβυτεριον is conceaved to be used for the office of an Elder. And that is in the *Apocrypha* story of *Susanna* vers: 50. But *H: Stephanus*, *tom*: 3. *pag*: 545. makes a doubt whether it should not bee written in that signification πρεσβυτερεῖον, and suppose it be to be read there πρεσβυτεριον, yet that Geek is not so old as *Paul*, for it is ascribed to *Theodotio*, as Mr. *Seldon* tells us in that place last cited out of him. Yea, the Jesuits of the English Colledge of *Doway* in their Bible acknowledge, that this story *is translated out of Theodotions edition*, and this is the oldest Originall which they can alledge for it. And besides this it may

be understood of the Assembly of Elders, when the Elders say to *Daniel*, ὅτι σοὶ δεδωκεν ὁ θεος το πρεσβυτεριον, which those Jesuits of *Doway* render thus, *because God hath given thee the honour of old age.* Others the honour of an Elder, or an ancient. But I know no reason why the word may not here signifie there Assembly of Elders. *God hath given thee the Assembly of Elders*, that is, God hath given thee thy petition, and thy desire, which was the meeting again of the Assembly of Elders, as is plaine by the verses preceeding: Even as God gave to his praying children this present Parliament.

2. If the Apostle had meant to expresse the dignity or degree of an Elder, hee would rather have used the word πρεσβεία or πρεσβεῖον, which Greek writers use *pro senum honore vel dignitate*, then πρεσβυτεριον, which is not used in that sence.

3. And if he had meant to stirre up *Timothy* from the honour or dignity of that office and degree, which was conferred upon him he had rather mentioned the degree of an Evangelist, than of an Elder. Even as he saith to him else where, doe the work of an Evangelist.

4. The very Popish Interpreters are forced to confesse that the Apostle means an Assembly of Elders, *Plurium Presbyterorum*, saith *Mariana: Catus Presbyterorum*, saith *Salmeron*. *Esthius* upon the place noteth, that imposition of hands, was *à pluribus adhibita*, according to that Canon of *Carthage*. *Hugo Cardinalis*, noteth here the great honour of Presbyters, that three of them at least, laid on hands in Ordination.

Wherefore I can see no sense which can agree to the Text, but that which is the ordinary and known sense of the word; πρεσβυτεριον, that is an Assembly of Elders. In which sense it is also frequently used by ancient writers, whereof, he that will, may read good store of examples in *D. Blondelli Apollogia pro sententia Hieronymi.* pag: 89. 90.

It hath been objected by some, that 1 *Tim.* 4. 14. holds forth

forth no president for ordinary Presbyteries, because 1. Here is mention of propheſie which was an extraordinary thing, 2. *Timothy*, was ordained by the laying on of the Apoſtle *Paul* his hands, 2. *Tim:* 1. 6. Laſtly *Timothy* was an Evangeliſt, and how could a Presbyter ordain an Evangeliſt?

Anſw: 1. Thoſe very things which are objected, to depreſſe the Presbyterie, doe put upon it ſo much the more aboundant honour. Altho propheſies had gone before concerning *Timothy*, and ſome extraordinar predictions, 1 *Tim:* 1. 18. Altho likewiſe the Apoſtle *Paul* himſelf is ſuppoſed to have been preſent, and to have laid on hands at the ſame time, yet neither the extraordinary propheſies, nor the laying on of the hands of an Apoſtle, did ſwallow up, take away or hinder the ordinary power and right of the Presbyterie, to be acted and put forth in the ordaining of *Timothy*, or did exempt *Timothy* from entring by that ordinary doore, and paſſage, through thoſe ordinary hands of the Presbytery.

2. 'Tis not certaine, that either the propheticall predictions concerning *Timothy*, (which the Apoſtle calls προαγουσας, *prægreſſas*, or *quæ præceſſerunt*) or the laying on of *Pauls* hands, was at the ſame time with the laying on of the hands of the Presbyterie: But whether theſe things were done together, or at ſeverall times, 'tis very obſervable, that to theſe the Apoſtle prefixeth διὰ *by*, but to the laying on of the hands of the Presbyterie, μετὰ *with*, 1 *Tim:* 1. 6. *that thou ſtirre up the gift which is in thee, by the putting on of my hands.* 1 Tim: 4. 14. *the gift which was given thee by propheſie:* then he addeth *with* (not *by*) *the laying on of the hands of the Presbyterie*: By this change of the phraſe on purpoſe intimating, that the propheſie and laying on of *Pauls* hands, were things extraordinary, becauſe by theſe the gift, aptitude, and ability of parts, or the δυναμις was given to *Timothy*, but the laying on of the hands of the Presbyterie, was according to the ordinary rule then and there

setled, being a rite used in Ordination, so that *Timothy* had not by the act of the Presbyterie, any gift or δυναμις, but the ἐξουσία or a potestative, authoritative Ministeriall Mission (for to what other use or end could there bee a laying on of the hands of the Presbyterie?) Therefore *Athanasius* in *apologia ad Imper: Constantium* citing this Text, and applying it to ordinary Ministers, he lives out that part concerning prophesie, and the rest of the Text he applies thus, ἀπόστολος παῦλος ἐκάστω ἡμῶν διὰ τῦ μαθητῦ παραγγέλλε, λέγων, μὴ ἀμέλει τῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι μετ' ἐπιθέσεως τῶν χειρῶν τῦ πρεσβυτερίυ. *The Apostle Paul hath commanded each one of us in his disciple, saying, neglect not the gift that is in thee, which was given unto thee with the laying on of the hands of the Presbytery.*

3. If it be said that the laying on of the hands of the Presbytery was onely to shew their consent, and joyning in prayer, and hearty wishes with the Apostle for *Timothy*: The answer is ready; let these who alledge this shew us from Scripture, where laying on of hands was ever used, for a bare testimony of consent, or of joynt prayers and wishes. I know imposition of hands hath been used in prayers, of blessing, or benediction by such as had a speciall power, authority and priviledge, as *Gen*: 48. *Jacob* when hee blessed the sonnes of *Joseph*, laid his hands upon them, but we read not that *Joseph*, or any other, whose heart joyned in prayer and hearty wishes for them, did therefore lay on hands together with *Jacob*, *Mat.* 19. 15. *Mark*: 10. 16. When Christ blessed the little children, he laid his hands upon them: But will any man imagine, that they who brought the children to be blessed by him, did together with him lay their hands upon them? And generally if we consider the use of laying on hands in Scripture, wee must conclude that the laying on of the hands of the Presbytery, was an authoritative act, not a testimony of consenting and joyning onely.

4. 'Tis thought by some Episcopall writers, that *Timothy* was

was twise ordained, first to be a Presbyter, and after to bee a Bishop. See the history of Episcopacy, *pag*, 117. I should rather say, peradventure he was first ordained a Presbyter, by the Presbyterie. And after ordained an Evangelist by the Apostle *Paul*. However the Presbyteries act needs to be extended no further, but to the ordaining him a Presbyter, what was more, (*viz*. Ordination to the office of an Evangelist,) might proceed from the Apostle: I mean, suppose he was ordained once, both Presbyter and Evangelist, and that both the Apostle, and Presbyter did lay on their hands together, in this mixed action, we may very well distinguish what was ordinary, what was extraordinary, ascribing that to the Presbytery, this to the Apostle.

5. And if the Presbyterie had ordained, and sent forth *Timothy* as an Evangelist, what inconsistency, or absurdity had been in it? You will object the lesse is blessed of the greater, and not the greater of the lesse, *Heb*: 7.7. I answer, although *Timothy* as an Evangelist, was greater then a single Presbyter, yet that proves not, that he was (even in that capacity,) greater then the whole presbytery, one of the house of Lords, is greater then one of the house of Commons, but he is not therefore greater then the house of Commons. When a King and his people is compared together, we use to say, that he is *major singulis, minor universis*. Moreover, he that blesseth, is not every way greater then he who is blessed, but he is greater *qua talis*, in so far as he blesseth. And why might not the Presbytery be greater then an Evangelist, not simply and absolutly, but in so farre as they blessed and ordained him. So *Ananias* put his hands upon *Paul*, *Acts* 9. 17. and afterwards certain Prophets and Teachers at *Antioch* laid hands on him, and *Barnabas*, *Acts* 13. 1, 3. And in so farre there was a majority and preeminence in those who laid on their hands though simply and absolutly they were the greater, on

whom

whom the hands were laid.

This takes off some of the chief exceptions brought by the Author of the Queries concerning Ordination, *quest: 19.* which done, his other exceptions are the more easily mastered, He himself passeth from one of them, as not being very considerable, *viz.* that Presbyterie there is used to signifie not a company of Elders, but the Ordinance or office it self. Of which before. There are but two other answers of his. One is that *Timothy* being an Evangelist had no need to passe through the common door of Ordination. Of which hereafter.

The other is a conjecture of his own, which if it be a light, I confesse it is a new light. *It seemes more probable* (saith he) *be farre that when* Paul *laid his hands on* Timothy, 2 Tim: 1. *6. there were some other Apostles, or Apostles fellowes that joyned with him in that action. And that Apostles should be called Presbyters or Elders, and a company of them a Presbytery or Eldership, is an expression consonant to other Scriptures where the appellation of Elder is attributed unto them,* 1 *Pet:* 5 1. 2. *Epist: Joh:* 1. *&c.* 3 *Epist:* 1. *Ans:* 1 In the last two Scriptures which he citeth, the word Elder is a name of age not of office, and we are to understand, πρεσβυτερος in those places to be only a degree more then πρεσβυτης: *Epist,* to *Philemon. v. 9. Paul the aged,* So *John the elder. i. e.* now full of yeares and very old. For which reason also some have noted that frequently in his first Epistle he useth this compellation, *my litle children.* 2. *Peter* indeed speaketh of himself as one of the Elders by office, wherein we ought rather to observe his humility, condescension, and prudent insinuation, then make any such use of it as this Queriſt doth. It had been more for his purpose if another had said it of *Peter,* and not he of himself. For as *Oecumenius* upon the place tels us, *Peter* cals himself so for modesties cause, and the better to enforce the following exhortation, that the Elders should not lift up themselves above others, as he did not lift up himself above them. Sure

Apostles

Apostles and Elders were ordinarly distinguishing names, as it is manifest from *Act.* 15.2,4.6,22: 23. Why then would the Querist leave the ordinary Scripture notion of the word, *Elder*, and ground his own interpretation of the word Presbyterie, upon *Peters* calling himself an Elder: he might als well argue, that the believing Romans who are called the servants of God, *Rom:* 6.22. or these believing Strangers who have the same name, 1 *Pet:* 2.16. were Apostles, and that we are to understand by the servants of God in these Texts, Apostles, because *Tit:* 1. 1. The Apostle *Paul* calleth himself a servant of God. By the like Logick he may argue that the ordaining of Elders, *Act:* 14. 23. *Tit:* 1. 5. is meant of ordaining Apostles, because the Scripture calls the Apostles Elders. 3. *Peter* calls not himself πρεσβυτερος an Elder, but συμπρεσβυτερος. The sense of the word is explained two wayes, both are mentioned by H. *Stephanus* in *Thes: ling: Gr: Tom:* 3, *pag:* 545. and both of them make against that which this Querist drives at. First the sense is conceived to be this, *qui sum & ipse Presbyter*: so the Tigurine, *who am also an Elder* so the English Translators. Now the Text running thus, *The Elders who are among you I exhort, who am also an Elder, i. e.* I who give this exhortation unto you Elders, as I am an Apostle, so my Apostleship doth not exclude me from being one of you, for I am also an Elder: Thus (I say) this very Text makes against the Querist, for even here we see that they who were commonly called Elders, were not Apostles. But there is a second sense, which maks yet more against the Querist: For *H. Stephanus* expresseth the sense of συμπρεσβυτερος thus, *qui & ipse è seniorum & Presbyterorum Collegio est*, he who is of the Assembly or Colledge of Elders commonly called the Presbytery: *Hierome* did happily intend the same thing by the word *Compresbyter*. And likewise *Beza* by his rendering *ego una Presbyter, i. e.* I who am together with you a Presbyter, or you and I being Presbyters all of us together. And so the Text

may be red thus, *The Elders who are among you I exhort, who am also of your Presbyteries.* There were Presbyteries among them, or Assemblies of Elders properly so called, and of these Presbyteries *Peter* was also a member, and when he was present in any of the Presbyteries in *Pontus*, *Gallacia*, *Capadocia*, *Asia*, and *Eythinia*, he joyned and acted as an Elder, and as in a Presbytery. This sense I preferre to the other. For if he had intended no more but to tell them that he also was an Elder, I should think he wold have chosen another & plainer expressions καὶ γὰρ ἐγὼ πρεσβύτερος εἰμὶ. *The Elders who are among you I exhort, for I also am an Elder.* or thus, πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὡς καὶ αὐτὸς ὢν πρεσβυτέρ& *The Elders who are among you I exhort, as being my self also an Elder. Or thus,* παρακαλῶ καὶ αὐτὸς ἐγὼ πρεσβύτερος ὢ πάρχωὶ *The Elders who are among you I exhort, I my self also being an Elder.* But now when he purposely chooseth the word συμπρεσβύτερ&, he intimateth somewhat more then that he was an Elder. *viz:* that he was Presbyterated together with them, as being also of their Presbyteries, or Assemblies of Elders. Words of the like composition in the Greek tongue, may help to give us light in this particular, συμπαροικ&, which Pollux useth for *contubernalis*, is not simply, he who is also a guest, or who is also a companion but he who is a guest in the same Inne, or a chamber-fellow: συμβιωτὴς is not any who ever he be, that doth also lodge, live, & eat, but he who liveth together & eateth together: συμπρεσβυς, or συμπρεσβυτὴς, may not be rendered, he who is also an Ambassadour, but he who is a collegue in the same Embassy, *collega in legatione.* συμμάρτυρ is not simply he who also is a witnes (for then he who is a thousand miles off being witnes in another cause is συμμάρτυρ) but he who bears witnesse together in the same thing, or he who joyneth in the same testimony, as *Rom:* 8 16. Pollux hath also, συμμορίτης, *qui est ejusdē decuriæ*, not he who is also of a band or company, but he who is of the same band or company, συμμαὐητὴς, is not he who is also a Disciple, (for then a

Scholler

Scholler among our Antipodes is συμμαθητης) but a condiſciple in the ſame ſchoole. And if we ſpeak properly we will not call every Miniſter of holy things, συμμυστης, *Symmiſta*, but he who is our collegue, or aſſociat or a Miniſter of our owne company. So συμπλειονες *H. Stephanus* well explaineth *complures ſimul collecti, non ſigillatim*, συμβουλιον is not uſed for a counſell which is alſo taken, but for a counſel taken joyntly or together. Many like inſtances might be given both in the Greek, συμμετοχος, συμποσιαστης, συμπρυτανις, σύμφωνος, συμφυλέτης, σύμφυτος, or συμφυης, οι συμφοιτησαιτες, or συμπαιδευθεντες, and ſuch like; and likewiſe in the Latine, *compotator, compranſor, combennones, commolitor, commurmuratio, compatior, competitor, compingo, complicatio, comploratio, compoſſeſſor, compromitto, comprovincialis, concivis, concriminatio, concolor condiſcipulus, confabulatio, confœderatio, congener, congerminalis, congenitus, congerminaſco, conjubilatio, conjurati, connutritus, conſervus, conſedeo, conſocer, conſorbio, conterraneus, contemporaneus, contribulis, convelificor, converberatus, convivo, convictus*, and I know not how many more of that kinde, in which words the prepoſition cannot be rendered by *alſo*, but by *together* in the ſame thing *joyntly* or of the *ſame*: And now I hope it may appear that the Scripture, objected by the Queriſt doth not hurt but help the Presbytery 4. Suppoſe the Presbytery, 1 *Tim.* 4. 14. to be an Aſſembly of Apoſtles, as the Queriſt would have it, what ſhall he gaine thereby? For the name *Presbyterie* being purpoſely choſen in this Text, which mentions laying on of hands in Ordination, will prove that the Apoſtles did theſe as Elders, and as an act of one Aſſembly of Elders, not as any thing peculiar to the Apoſtles. For no rationall man will imagine, that the holy Ghoſt intending to expreſſe ſome extraordinary thing, which the Apoſtles did as Apoſtles, and which belongs not to ordinary Elders, would in that very thing purpoſely call them πρεσβυτεριον or an Aſſembly of Elders. 5. That πρεσβυτεριον here is not an Aſſembly of Apoſtles, but of

Elders who were not Apostles may appear plainly by comparing the Text now in controversie with 2 *Tim*: 1. 6. *the gift of God which is in thee by the putting on of my hands*. If an Assembly of Apostles had laid hands on *Timothy*, and so joyned in that action with *Paul*, as the Querist supposeth, *Paul* had not thus distinguished his laying on of hands, from that of his fellow Apostles, as if the gifts of the holy Ghost had been given to *Timothy* only by the laying of his hands, and not *by*, but *with* the laying on of the hands of his fellow Apostles. Of this difference of the phrase in the one Text and in the other, I have spoken before, which indeed fitly expresseth the difference betwixt the laying of *Pauls* hands, and the laying on of the Elders hands, but there could be no such difference among the Apostles themselves, or Apostles fellowes.

But I have not yet done with the vindication and clearing of this Text, which holds forth a president for ordination by a Presbytery. It may bee further objected, 1. If this Text must be understood of Ordination by a Presbytery, then the laying on of the hands of the Presbytery is necessary to Ordination; and then, what shall become of these who were not ordained by a Presbytery; and what shall also become of that which so many protestant writers have pleaded against the Popish Sacrament of Orders: *viz*. that the rite or signe in Ordination, *i.e.* imposition of hands, is not instituted or commanded by Christ or his Apostles?

To the first I answer, 1. although I hold the Imposition of the hands of the Presbytery to be no Sacrament, nor efficacious and operative for giving of the holy Ghost, as the laying on of the Apostles hands was: nor, 2. necessary to Ordination, *necessitate medii vel finis*, as if Ordination were void and no Ordination without it, or as if they who were not ordained with the laying on of the hands of the Presbytery, were therefore to be thought unordained, or unministeriated: Although likewise

wise 3. I do not hold the laying on of hands to be the substantiall part or act of Ordination (which I have before prooved to be essentiall to the calling of a Minister) but only the rituall part in Ordination. And although, 4. I hold the laying on of hands to be such a rite, whereunto we ought to be very sparing to ascribe mysterious significations, wherein some have gone too farre, and taken too much liberty, yet I hold (with the generality of protestant writers, and with the best reformed Churches) that the laying on of hands is to be still retained in Ordination. I hold also that this laying on of hands is an Ordinance of the new Testament (and so do our dissenting Brethren of the Independent way hold also) and that 'tis necessary by the necessity of precept, and Institution, and in point of duety. *For although there is no certain precept extant, concerning laying on of hands, yet because we see the Apostles did alwayes use it, their so accurat observing of it ought to be unto us in stead of a Precept*, saith *Calvin Instit. lib: 4. cap: 31, § 6.* For the Examples of the Apostles or Apostolike Churches, in approved things which have a standing reason, are binding, and in stead of Institutions. The laying on of the hands of the Apostles in so far as the holy Ghost was given thereby, was extraordinary, and ceased with themselves, yet in so far as the Apostles, yea and the Presbytery too, laid on hands in their ordaining of Ministers, there is a standing reason why we should do in like maner: the laying on of hands being a rite properly belonging to the praying over these whom we blesse in the name of the Lord, with an authoritative benediction, as is manifest by these examples of laying on of hands, in *Jacobs* blessing of *Ephraim* and *Manasseh. Gen:* 48. and in Christs blesing and praying over the little Children, *Mat:* 19. 15. *Mark:* 10 16. Looking thus upon laying on of hands; 1. as a rite in blesing and prayer over; 2. as a rite for publik designation and solemne setting apart of such a person; and if you will, 3. as a rite of giving up, dedicating and offering

unto the Lord, of which use of laying on hands there are diverse examples in the Books of *Moses*: In these respects and under these considerations we use laying on of hands in Ordination, and ought to do so in regard of the Primitive pattern. *Wallæus Tom:* 1. *pag.* 473. thinks that the negative precept. 1. *Tim:* 5. 22. *lay hands suddenly on no man*, doth also containe an affirmative, to lay hands upon such as are worthy and approved.

CHAP. IX.

What is meant in Scripture by the word Heresies, and how we are to understand, that there must be Heresies, for making manifest the the godlie partie or these that are approved. 1 Cor: 11. 19.

FOr there must be also Heresies among you, saith the Apostle, *that they which are approved may be made manifest among you*, or as others read, *that they which are approved among you may be manifest.*

By Heresies here some understand no more but divisions and Sects, and conceave that Heresies in point of opinion or doctrine, are not here meant. So *Chrysostome*, *Erasmus* and others. If so, then the very divisions and sects, will make a discovery who are approved, who not, before it come to Hereticall opinions, *i. e.* Sectaries are not approved, and these who are indeed approved, are none of theirs, but keep themselves unspotted, and free from them. So *Tit.* 3. 10. αἱρετικὸν is rendered in the *Tigurin* Bible, *Sectarum authorem*, and in the margin *factiosum*, *i. e.* a man *that is an author of sects (or factions) after the first and second admonition, reject*, and 1 *Cor:* 11. 19. they read, *oportet enim & Sectas in vobis esse.* Sometimes the word, αἵρεσις is taken in the new Testament for a sect, yet (to note

note that by the way) onely for ſuch a ſect, as either was indeed, or was eſteemed to be of ſome hereticall opinion, as *Act.* 5. 17. and 15. 5. and 24. 5. and 26. 5. and 28. 22. The Apoſtle hath the word αἱρεσις, twiſe in his Epiſtles, and in both places he makes ſome difference, and diſtinction between *hereſies*, and *diviſions*, or *ſtrifes* and *variance*, 1 *Cor:* 11. 18, 19. *Gal:* 5. 20. For every diviſion, ſtrife, or variance, is not Hereſie. Therefore in the Text which I now ſpeak to, I underſtand Hereſie to be ſome what more then diviſion. The *Arabick* 1 *Cor:* 14. 2. that is in the Greek, and our Tranſlations, 1 *Cor:* 11. 19. repeateth the word Schiſmes out of the precedent *verſ:* & addeth moreover the word Hereſies, reading σχισματα καὶ αἱρεσεις; *for there muſt ariſe Schiſmes and Hereſies among you, that theſe of you who are godly may be known:* it ſeems that they who underſtand, only diviſions to be meant by the word Hereſies, do not obſerve the riſing of the Apoſtles ſpeach, for after he hath ſpoken of their σχίσματα, or Schiſmatical diviſions contrary to the rule of love; he addeth δεῖ γὰρ καὶ αἱρεσεις, *&c. For there muſt bee alſo Hereſies among you.* I partly beleeve it, ſaith he, that there are diviſions among you, for there muſt be, not onely Schiſmes, but worſe then that, there muſt bee Hereſies alſo! If you aske now, what is Hereſie? I ſhall without any implicit following of Writers, ground my anſwer on Scripture it ſelf. And I anſwer firſt negativelie, then poſitively. Negatively,

Tertull: de præſcript. adverſ: hæret. Cum ideo credidiſſe ſe dicat (Apoſtolus) de Schiſmalibus & diſſenſionibus quia ſcilicet etiam hæreſes opporteret eſſe. Oſtendit enim gravioris mali reſpectu, de levioribus ſe facile credidiſſe.

1. Hereſie is neither to be ſo farre taken at large, as to bee extended to every error, which may be confuted by Scripture, although happily ſuch an error be too tenaciouſly maintained. Nor yet is it to be ſo farre reſtricted, as that no error ſhall be accounted Hereticall, but that which is deſtructive to ſome fundamentall Article of the Chriſtian faith, if by a fundamentall Article, you underſtand ſuch a truth without the knowledge and faith whereof, 'tis impoſſible to get ſalvation. When *Peter Martyr* defines Hereſie, he makes no mention of a fundamentall

mentall error, but of an error contrarie to the Scriptures, *loc: com. claſſ: 2. cap: 4. § 50.* So *Calvin: Inſtit: lib: 4. cap: 2. § 5.* underſtands all ſuch to be Heretiks, as make a breach in the Church by falſe Doctrines. *Walæus, tom: 1. pag: 57.* ſaith, Hereticall Churches do either erre in the foundation, or onlie in ſome other things built upon the foundation. When *Peter* ſpeaks of ſuch Hereſies, as take away the very foundation, *Jeſus Chriſt*, he thinks it too little to call them ſimple Hereſies, but he cals theſe *damnable Hereſies.* But if you underſtand by fundamentall truths, all the chief and ſubſtantiall principles (I do not mean onely the firſt Rudiments, or A, B, C, of a Catechiſme, which we firſt of all put to new beginners, but I mean all ſuch truths as are commonly put in the confeſſions of faith, and in the more full and large Catechiſmes of the reformed Churches, or all ſuch truths, as all and every one who live in a true Chriſtian reformed Church, are commanded, and required to learn and know, as they exſpect in the ordinary diſpenſation of God to be ſaved,) in this ſenſe, I may yeeld that Hereſie is alwayes contrary to ſome fundamentall truth. 'Tis one thing to diſpute of the abſolute ſoveraigne power of God, and what are the truths, without the beleif whereof 'tis abſolutly, and altogether impoſſible that one can be ſaved: Which queſtion (I doubt) is hardly determinable by Scripture, nor do I know what edification there is in the canvaſſing of it: ſure I am 'tis a queſtion much abuſed. 'Tis another thing to diſpute what are theſe truths, which in a Church where the Goſpell is truely preached, all and every one, (come to years of knowledge and diſcretion) and having means and occaſions to learne, are bound to know, (and according to the revealed will and ordinary diſpenſation of God) muſt learne, as they deſire or exſpect to have a true fellowſhip with Chriſt in the Sacrament of the Lords ſupper, or to bee accepted of God, and ſaved eternally:

2 Wee

2. We must not think that no man is a Heretick, but he who is consistorially or judicially admonished, and thereafter continueth pertinaciously in his error. For where 'tis said *Tit:* 3. 10. *A man that is an Heretick after the first and second admonition, reject*: 'Tis intimated that he is an Heretick before such admonition. Positively, I concieve that these six things doe concurre to make a Heresie. 1. Tis an error held by some Minister or member of a Church, I mean either a true Church or an assembly pretending and professing to be a true Church. For both *Peter* and *Paul* where they foretell that Heresies were to come, 2 *Pet:* 2.1.. 1 *Cor:* 11. 19. they adde ἐν ὑμῖν, *among you*, *i.e.* among you Christians. So *Act:* 20. 30. *also of your owne selves shall men arise, speaking perverse things.* Therefore the Scripture gives not the name of Hereticks to these who are altogether without the visible Church, but it calleth such by the names of Heathens or unbelievers, or they that are without, or the like. 2. Tis an error *voluntarie* and freely chosen, both in the first invention and broaching of it, (which is proper to the Heresiarchs,) and in the maintaining of it, or adhering to it, (which is common to all Hereticks.) This I collect from the very name which the Scripture gives to it for, αἵρεσις, comes from αἱρέομαι, I *choose*. Therefore we give not the name of Hereticks to such Christians as are compelled in time of persecution to profess such or such an error, which peradventure were a formal Heresie, if voluntarly and without compulsion professed. They ought indeed to die, and to indure the greatest torments, before they professe what they know to be an error: but this their sin is not properly called Heresie, for an Heretick doth freely and voluntarily hold that which is his error. And in this respect and consideration, *Tertullian* thinks

Tertull: de præscrip: adverſ: hæret: Hæreſes dictæ græca voce ex interpretatione electionis, quia quis ſive ad inſtituendas ſive ad ſuſcipiendas eas utitur, Ideo & ſibi damnatum dixit Hæreticum: quia & in quo damnatur, ſibi elegit.

that an Heretick is said to be αὐτοκατάκριτος, *condemned of himself. Tit:* 3.10. becauſe he hath of himſelf chooſed that which doth condemne him. The Apoſtle there hath commanded to reject an Heretick. If I reject him (might one ſay) then I looſe him, I deſtroy his ſoule. Nay (ſaith the Apoſtle) his perdition is of himſelf, for he hath choſen his own wayes, and his ſoul delighteth in his abominations. This interpretation is much ſurer and ſafer, then to ſay that a Heretick is called αὐτοκατάκριτος, or ſelf-condemned, becauſe he goes againſt his own light, and againſt the principles received and acknowledged by himſelf. Which ſenſe is accompanied with many dangerous conſequences. 3. 'Tis ſuch a chooſing of error as is accompanied with a rejecting of Truth. A Hereticke puts light for darkneſſe, and darknes for light; good for evill, and evill for good, he chooſeth error as truth, and refuſeth truth as error, they that give heed to ſeducing ſpirits and doctrines of Devils, do alſo *depart from the faith*, 1 *Tim.* 4.1. *reſiſt the truth*, 2 *Tim* 3.8, *and turne away their ears from the truth*, 2 *Tim:* 4.4. their courſe hath a *terminus a quo* as well as *ad quem.* 4. 'Tis an error profeſſed and maintained, and which by that means becomes a ſcandal and ſnare to others. For although there may be Hereſie (als well as other kinds of ſin) lurking and hid in the thoughts, yet that belongs to Gods judgement only, not to mans. The Hereſies which are ſpoken of, 1 *Cor:* 11. 9. are certainly known and apparently diſcriminative; even among men. And Heretick s are ſcandalous perſons to be avoided and rejected, *Rom:* 16.17. *Tit:* 3.10. which could not be, except their errors were known. 5. 'Tis an error contradictory to ſome chiefe and ſubſtantiall truth grounded upon, or be neceſſary conſequence drawne from, the holy Scripture. There was never yet any Heretick in the Chriſtian world who contradicted that which is literally and ſyllabically in Scripture. The moſt damnable Hereticke will offer to ſubſcribe to the Scripture

ture in stead of a Confession of Faith, who yet will not subscribe to all truths, which necessarily follow from the words of Scripture. But I call not every error Heresie which is contrary to any consequentiall truth, grounded upon Scripture. As the Scripture reckons not all who sin, *to be workers of iniquitie*, so it reckons not all who erre to be Hereticks. Although there is not any, either sin or errour, in the own nature of it veniall, yet every sin is not a grosse and hainous sin, and every errour is not Heresie. Heresies are mentioned as greater evills then Schismes. 1 *Cor:* 11. 18. 19. which could not be so, if every errour were an Heresie. 6. 'Tis an errour factiously maintained, with a renting of the Church, and drawing away of Disciples after it. In which respect *Augustine* said, *Errare potero, Hæreticus non ero, I may erre, but I shall not be an Hereticke.* Hereticks are deceivers and seducers who endeavour to pervert others, and to overthrow their faith, 2 *Tim:* 3, 13. *Act:* 20: 30. 2 *Tim:* 2. 17. 18. *Rom:* 16. 17, 18, 19. 2 *Pet:* 2. 2. All known and noted Hereticks are also Schismaticks who make a rupture, and strengthen their own party by drawing after them, or confirming unto them Disciples and followers (in so much that αἵρεσις is often used for a Sect, as *Act.* 5, 17. and 15. 5. and 24. 5. and 26. 5.) For this cause, the Donatists were condemned, as Hereticks, without imputation of Heresie to *Cyprian. And O strange turning about of things!* (saith *Vincentius Lirinensis adversus hæret: cap:* 11) *the Authors of the same opinion are judged Catholiks, but the followers Hereticks. The Masters are absolved, the Disciples are condemned. The writers of these books are the Children of the Kingdome, but Hell shall receive the asserters or mantainers.* This last ingredient which is found in Heresie, is hinted by the Arabick interpreter, 1 *Cor:* 11. 19. where he joyneth Schismes and Heresies as was noted before. And indeed in the Originall, the particle καί, and the rising of the speech, sets forth Heresie as carying schisme with it in its bo-

some: I believe saith the Apostle in part, what I hear of your schismes, for *there must be also Heresies, i. e.* both Schismes and somewhat more. *Calvin. Institut. lib:* 4. *cap:* 2. §. 5. makes the breaking of Church communion & the making of a rent, a thing common both to *Hereticks*, and *Schismaticks*: for *Hereticks* break one band of Church communion which is consent in doctrin: Schismaticks break another, which is love, though sometimes they agree in the like faith.

From all which Scripturall observations we may make up a description of Heresie, to this sense. *Heresie is a grosse and dangerous errour voluntarily held, and factiously maintained by some person or persons within the visible Church, in opposition to some chief or substantiall truth or truths grounded upon and drawn from the holy Scripture by necessary consequence.*

But next, why saith the Apostle that *there must be Heresies?* This is not a simple or absolute necessity, but *ex Hypothesi*. I mean, not onely upon supposition of Sathans malice, and mens corruption, but upon supposition of Gods eternall, and infallible foreknowledge: and not only so, but upon supposition of the eternall decree of God, whereby he did decree to permit Sathan, and corrupt men, to introduce Heresies into the Church, purposing in the most wise, and most holy counsell of his will, to disabuse (as I may so say) his Church by these Heresies, that is to order and over-rule them, for the praise of his grace and mercy, to manifest such as are approved, and from the glory of his justice, in sending strong delusion upon such as received not the love of the truth, but had pleasure in unrighteousnesse. These things being so, *i. e.* Sathans malice, and mens corruption being such, and there being such a foreknowledge; yea, such a decree in God, therefore it is, that there must be Heresies, and so we are also to understand, *Mat:* 18. 17. *it must needs be that offences come*: These things I doe but touch by the way.

That

That which I here aime at, is the good uſe which God in his moſt wiſe and ſoveraigne providence, can, and doth make of Hereſies: 'Tis, *that they which are approved, may bee made manifeſt.* Whereby οἱ δόκιμοι, *they which are approved*, we can underſtand nothing but ſuch as are true and ſincere Saints, approved and accepted of God, or (as *Bullinger* on the place) *vere pii*, truely godly: In which ſenſe the ſame word is uſed, *Rom:* 16. 10. 2 *Cor:* 10. 18. 2 *Tim:* 2, 15. *Ja:* 1. 12. The word is properly uſed of good money, or ſilver well refined, ἀργύριον δόκιμον. 'Tis transferred to Saints with ſpeciall reference to their mortification, or to the refyning of them from the droſſe of their corruptions, and ſo noteth ſuch as walk in the ſpirit, and not in the fleſh. The contrarie word is ἀδόκιμοι, Reprobate, rejectaneous, naughty, or to bee caſt away like the droſſe of ſilver, 1 *Cor:* 9. 27. 2 *Cor:* 13. 5, 6. But how is it that by means, or occaſion of Hereſies, the godly party is made manifeſt? Surely the meaning of the Apoſtle is not, that the authors, and followers of Hereſies are the godly party, for he calls Hereſie, a work of the fleſh. *Gal:* 5. 20. and will have an Heretick to be rejected, as one who is of himſelf condemned, *Tit:* 3. 10. Therefore moſt certainly his meaning is that οἱ δόκιμοι, they which are approved, are known by this; as one of their characters, they hate, avoid, and reſiſt Hereſies, and earneſtly contend for the faith, they hold faſt the truth of Chriſt without wavering. And thoſe who broach, or adhere unto Hereſies, are thereby known to be ἀδόκιμοι, unapproved, and ſuch as are like reprobat ſilver. Whoſoever therefore ſideth, or ingadgeth with Hereſies, or Hereticks; yea, whoever ſtands not faſt in the faith, doth *ipſo facto* declare himſelf to be none of *Pauls* godly party. So contrary is the holy Ghoſts language to the tone of Sectaries in theſe dayes. Neither is it in this Scripture alone, but in diverſe other Scriptures, that the holy Ghoſt diſtinguiſheth thoſe that are approved of God, from

such as turne away from the truth after false doctrines, and beleeve seducing spirits, as well as from those who are of an ungodly life. So *Deut:* 13. 3. when a false Prophet arose, and the signe or wonder came to passe, what was Gods meaning in permitting these things? *The Lord your God proveth you to know whether ye love the Lord your God, with all your heart, and with all your soule.* They therefore that hearkened to the false Prophet, even when his signe or wonder came to passe, made themselves known thereby, that they had not been lovers of God with all their heart. Again *Matth.* 24. 24. those that are elect, are not deceived by false Christs, and the false Prophets: and by the rule of contraries, they who are deceived by them, and go in their errour to the end, are not elect, but reprobat, *Gal:* 5. 20. 21. Heresie is a work of the flesh, and is reckoned among these things which render a person uncapable of inheriting the Kingdome of God. They therefore who walk in the spirit, and not in the flesh, and are made meet to be partakers of the inheritance of the Saints in light, are not onely no Hereticks, but resist and oppose Heresie, as being a work of the flesh. *Joh.* 8. 31. They who are Christs Disciples indeed, continue in his word, They who continue not in his word, are not his Disciples indeed, 1 *Joh:* 2. 24. with 2. *Epist.* of *John*, *vers:* 9. They who have fellowship with the Father and the Son, abide in the Doctrine of Christ: They who abide not in the Doctrine of Christ, have no fellowship with the Father and the Son, the like in divers other Scriptures.

If therefore they must be Heresies even for this reason, to make more manifest who are approved, who not: Then let no thoughts arise in our hearts, toward the accusing of divine providence in this particular. *Iustin Martyr. Quæst, & respons: ad orthod. quæst.*

1. Answering this doubt: If God hath taken away the Idolatries, superstitious, and false religion of Heathens, and hath

hath also abolished the Jewish worship, why hath he suffered Heresies to enter into the Christian Church? Hee gives this solution, that although Heresies come into the Church through mens negligence, and slothfulnesse, (for while men slept, the enemy sowed the tares among the wheat, *Mat: 13. 25:*) Yet the providence of God was no way slothfull in the businesse, for he foresaw, and foretold that Heresies should come, and hath given plaine warning in his word concerning the same. He addeth that the same God who did destroy the Heathenish and the Jewish religion, will also destroy Heresies, after hee hath suffered them for a time. Although wee had no distinct knowledge, what God intends to work out of Heresies, yet we ought not to censure, but humbly, and reverently, to adore Gods most wise, and most holy, (though secret and unsearchable) dispensations. If wee should see somewhat which is deadly poyson among some drugges, which a skilled and approved Physitian is making use of, wee must not rashly censure the Phisitian, for hee knowes how to disabuse that which is in it self poysonable, and to make it one of the ingredients in a most soveraigne medicine. Or if we should come into the shop of a curious Artificer, or Ingeneer, and there see some ugly and ill favoured instruments, which we think can serve for no good but for evill, yet it were foolishly done to censure the Artificer, who knowes to make an excellent good use of these things, though we know not. How much more foolish and sinfull is it, to suffer thoughts to rise in our hearts against the wisdome and providence of God, even although wee know not what he intends to work out of such things? We were most of all inexcusable to accuse his providence, now when he hath made known in his word to us, that by occasion of Heresies, he will make manifest who are approved, who not. *Wherefore* (saith *Chrysostome, de diversis &c. tom: loc: Ser:* 21.) *that no man might say, why hath Christ permitted this*, Paul *saith, this permission*

shall

shall not hurt thee, if thou art one who are approved, for by this means thou shalt be made more manifest. Yet all this cannot excuse, either the Hereticks, or Sectaries themselves, or these who connive at them, for that which Christ saith *in genere* of scandals, is true *in specie* of Heresies, it must needs be that Heresies come, but woe be to him by whom they come, I adde, and woe also to him who doth not according to his place and calling, endevour the extirpation of them. The Text which I now speak to, 1 *Cor:* 11. 17. hath not reference to the will of Gods commandement, which is the rule of our duty, but to the will of Gods decree, or the secret counsell of his will. 'Tis Gods purpose to permit Heresies, and to over rule them for this end; that his graces in his children may the more shine forth, and that even Heresies (contrarie to the intentions of Sathan and Hereticks) may make manifest who are approved, *scilicet quos non potuerint depravare*, saith *Tertullian*, opening this Scripture. *De præscr: adv: hær:* to wit (saith he) *such as Heresies could not pervert and deprave*, no other are the approved ones.

But there are two things may be here objected: 1. May not one chosen and justified, and regenerat be drawn away, and infected with Heresie through the slight of men, and cunning craftinesse, whereby they lie in wait to deceave? If so, then Heresies, doe not make manifest who are approved. who not. 2. May not many who are not approved of God be preserved from the infections of Heresies; Yea, be forward in resisting and opposing them? If so, then preservation from, and resisting of Heresies cannot make manifest that one is approved of God. These objections are no more against mee, then against the Text of Scripture. To the first, I answere, a regenerat person may be tempted and drawn over to Heresie, as he may be tempted and drawen over to other great sins. Heresie doth no otherwise consist with the state of grace in any

person

perſon, then other works of the fleſh, adultery, fornication, drunkenneſſe, or the like. Look upon an elect and juſtified perſon, while lying in ſome great ſinne, for inſtance *Noah*, *Lot*, *David*, *Peter*, even ſo muſt ye look upon an elect and juſtified perſon poyſoned with Hereſie. But then that perſon being elected, juſtified and regenerate, cannot be ſuppoſed to live & die in that ſinfull eſtate, but God will certainely heal his backſlidings, and reſcue his ſoul out of the ſnare of the devill by repentance; for the elect cannot be deceived, ſo as to continue and die in a Hereſie, *Mat*: 24.24. And while he continueth in ſuch a groſſe ſin or Hereſie, you may truely ſay, that for that time he is ἀδόκιμος, unapproved, or like droſſe and unrefined ſilver, in which ſenſe the word is uſed by the Apoſtle, where he ſpeaks of his bringing his body into ſubjection, leſt he himſelf ſhould be found ἀδόκιμος, where the old Engliſh tranſlation readeth, *Leſt I my ſelf ſhould be reprooved*, which is too ſoft a word. The new Tranſlation hath, *Leſt I my ſelf ſhould be a caſt away*. Beza, *ne ipſe rejectaneus fiam*. In the ſame ſenſe tis uſed, 2 *Cor*. 13.5. *Know you not your own ſelves, how that Jeſus Chriſt is in you except ye be reprobats*. Beza, *niſi rejectanei eſtis*. *H. Stephanus* expones, ἀδόκιμος, *minime probus non probandus: Item adulterinus non ſincerus*, and he cites *Ariſtotle*, ἀδόκιμον ἐποίησε νόμισμα. In this ſenſe even an elect and regenerat perſon ſuppoſed to be a maintainer or follower of Hereſie (while ſuch) is certainly, ἀδόκιμος, unapproved, greatly reproveable, to be rejected and caſt away to the fornace like droſſie and unrefined ſilver, and no marvel, for in that eſtate he doth not act his graces but his corruptions, and by his great ſin doth extreamly grieve and dangerouſly quench the holy Spirit once given to him.

To the other objection I anſwer, Firſt, Although the full and perfect diſcovery (who are approved, who not) is reſerved to the great and laſt day, and there is no company, Aſſembly, nor viſible Church in this world, without a mixture of Hypocrites

crites, yet surely the word of the Lord hath been and shall be so far fulfilled, that in a great measure and according to the knowledge which the church can have of her members in this life, there is in times of Heresies and Schismes a discovery made who are the approved Ones, who not. 2. We must remember tis not the scope of this Text to give us a note of distinction between these who are approved, and all counterfits or unapproved Christians, but between these who are approved, and these who are the fomenters or followers of Heresies. Thus they who are indeed approved of God continue in the truth of Christ, grounded and setled, and stand fast in the faith and contend for it: and this is one of the characters, found in all such as are approved. And thus far, saith *Augustine*, are Hereticks profitable to the Church, for by their meanes, those who are approved of God and spiritual men, are stirred up to vindicat, open, and hold foorth the truth, whereby they become more manifest then otherwise they could have been. Upon the other part, who ever turne away from the truth, and from the Doctrine of Christ, and turne aside after Heresies, do thereby infalliblely declare themselves to be unapproved, whatsoever profession or shew of holinesse they have: Whatsoever become of the white mark of these who are approved (which also holds true as I have explained it) most certainly, this black mark cannot fail upon the other side, and he who supposeth any person who is of a Hereticall belief and faction, to be holy, spirituall, mortified, and approved, or one that walketh in the spirit, and not in the flesh, doth but suppose that which is impossible. And I do not doubt, but God is (by the Heresies and Schismes of these times) making a discovery of many unapproved, unmortified Professors, who pretended to Piety. So that I may transferre to our time what *Chrysostome* observed of his owne, *lib.* 1. *ad eos qui scandalizati sunt. cap.* 19. *How many are there clothed with a shadow and*

August. Tom. 1. lib de vera relig. cap. 8. sunt enim innumerabiles in Ecclesia sancta, Deo probati viri, sed manifesti non fiunt inter nos, quam diu imperitiæ nostræ tenebris delectati dormire malumus, quam lucē veritatis intueri.

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shew of godlinesse, how many who have a counterfit meekenesse, how many who were thought to be some great Ones, and they were not so, have been in this time (when so many fall off and make defection) quickly manifested, and their Hypocrisie detected, they have appeared what they were, not what they feigned themselves; and most falsly pretend to be? Neither is this a small matter, but very much for the profite and edification of these that will observe it, even to know distinguishingly these who are clothed in sheeps clothing, & not to reckon promiscuously those Woolves (so hid) among the true sheep. For this time is become a fornace discovering the false Copper coyne, melting the lead, burning up the Chaffe, making more manifest the precious Mettals. This also *Paul* signified when he said: For there must be also Heresies, that they who are approved, *may be made manifest among you.*

Vincentius Lirinensis doth also record to this purpose, that when almost the whole world was infected with the *Arrian* Heresie, some being compelled to it, others cheated into it, yet every true lover and worshipper of Christ was preserved pure from it. Vin. Lirin. adversus hær. cap. 6 tunc quisquis verus Christi amator & cultor exstitit antiquam fidem novellæ perfidiæ præferendo, nulla contagii ipsius peste maculatus est.

CHAP. X.

Of new Lights, and how to keep off from splitting either upon the Charybdis of pertinacy and tenaciousnesse, or upon the Scylla of Levity, Wavering and Scepticisme.

THis is pleaded by some who pretend to more tenderneſſe of conscience then others, that to establish by the Law of the Land a Confession of Faith, or a Directory of the worship of God, and of the Government of the Church, and to appoint penalties or punishments upon such as maintaine the contrary Doctrines or practises;

is to hold out and shut the doore upon new Light. That as the State and Church hath discovered the evill of diverse things, which were sometime approved and strengthned by the Law of the Land, so there may be afterwards a discovery made by the light of Experience, and a further search of the Scripture, to make manifest the falshood of those Doctrines which are now recieved as true, and the evil of that Government and way which is now imbraced as good, for αἱ δευτέραι φρονίδες σοφώτεραι.

For satisfaction in this difficulty, First of all, I do not deny but most willingly yeeld, yea assert as a necessary truth, that as our knowledge (at its best in this world) is imperfect, (for we know but in part) so it ought to be our desire and endeavour to grow in the knowledge of the minde of Christ, to follow on to know the Lord, to seek after more and more light, *for the path of the just is as the shyning light, that shineth more and more unto the perfect day*, Prov. 4. 18. Secondly, I acknowledge that this imperfection of our knowledge, is not only in degrees, but in parts, that is, we may know afterwards not only more of that good, or evill, or truth, or error, of which we knew somewhat before, but we may happily come to know the evill of that whereof we knew no evill before, or the good of that in which we knew no good before, so may we come to know diverse truths which before we knew not. Thirdly, I acknowledge there is not only this imperfection, but oft times a great mistake, misunderstanding, error, and unsoundnesse in the judgement of Christian persons or Churches, so that godly men and true Churches may come to know that to be evil which they sometime thought good, and that to be false which sometime they thought true, or contrariwise. Which experience hath taught, and may teach again. Fourthly, I confesse it is no shame for an *Augustine* to writ a Book of Retractations. It is the duty, not only of particular Christians, but of reforming, yea reformed, yea the best reformed Churh-

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es, whensoever any error in their doctrine, or any evill in their Government or forme of worship, shall be demonstrated to them from the word of God, (although it were by one single person, and one perhaps of no great reputation for parts or learning, like *Paphnutius* among the many learned Bishops in the counsell of *Nice*) to take in and not to shut out further light: to imbrace the will of Christ held foorth unto them, and to amend what is amisse, being discovered unto them. Fifthly, I also believe that towards the evening of the world, there shall be more light, and knowledge shall be increased, *Dan:* 12. 4. and many hid things in Scripture better understood, when the Jewes shall be brought home, and the Spirit of grace and illumination more abundantly powred foorth. We have great cause to long and pray for the conversion of the Jewes, surely we shall be much the better of them.

But on the other hand, the greatest deceits and depths of Sathan have been brought into the world, under the name or notion of new Lights. Did not the serpent beguile *Evah* with this notion of a new light, *Gen:* 3. 5? Which example the Apostle setteth before our eyes, 2 *Cor:* 11. 3 plainly warning us that Sathan is transformed into an Angell of light, and his apostles into the Apostles of Christ, *vers.* 13. 14. So *Rev:* 2. 2. Did not *Jeroboam* make *Israel* to sin by a false new Light? *It is too much for you to go up to Jerusalem, behold thy Gods, O Israel, &c.* 1. *Kings.* 12. 28. He would shew to the ten Tribes, how they might in all matters of Religion be independent upon Jerusalem; howbeit (to note that by the way) he did not erect Independent Churches, without an Independent Commonwealth. He would shew them also that they were abused with a pretended sacred order of the Priests, the Ministers of the Lord, therefore no *jure divino* men, but Ministers dependent, 2 *Chron:* 11. 14. 15. And so he would needs make Priests of the lowest of the people, *vers.* 31. for all which he had a pre-

tence of power or liberty from God, 1 *Kings*, 11. 37. His new light made an Independent Church, and a dependent Miniſtery. The *Gnoſticks* had their name from the profound knowledge and greater light which they pretended to, above all others, yet the ancient writers tell us they were but a prophane Sect. *Mahomet* himſelf pretended that the Angel *Gabriel* taught him his *Alcoran*, that ſo he might purchaſe the greater credit to it.

Now tis to be obſerved, there are many cautions neceſſary, and that there is much to be ſaid againſt many of theſe things which now goe under the name of new Lights among thoſe who plead for Liberty of conſcience.

New Light is now become a beguiling Word, as once among the *Gracians*, Νέα χελιδών, a new ſwallow. A beguiling word, I may wel cal it, for moſt of thoſe things which are now cried up as new lights, are neither lights nor new. Not lights, becauſe not according to the word from whence all true light muſt be derived. Not new, becauſe the very ſame things have been before moved and maintained, *Antinomianiſme*, *Anabaptiſme*, univerſall atonement by the death of Chriſt, univerſall ſalvation, a temporall and earthly kingdome of Chriſt, and the Saints liberty of conſcience &c. have been maintained and confuted alſo before this age. Independency it ſelf, if it be a light, yet it is no new one lately ſtruck out, for it was long ſince a known tenent of the *Arminians*, that Synods or Counſels ought only to debate, deliberat, conſult, and adviſe, but not to exerciſe any Juriſdiction, to inflict any cenſure, or to injoyn any thing under pain of cenſure. See the propoſitions offered by the *Arminians* in the 25th *Seſſion* of the *Synod* of *Dort*. See alſo *Epiſcopii diſp: Theol: part*: 2 *diſp*: 54. *Theſ*: 9, 10. & *part*. 3, *diſp*: 32, *theſ*: 4. 5, 11. But I come to the particular cautions concerning new Lights.

Firſt, it is but a falſe new light which expelleth not only the old darkneſſe, but much of the good old light. As in Medecins the

the Paracelsian way is most dangerous when it is destructive to the Galenik way, and overthroweth the old approved principles, yet tis of very good use when prudently, and skilfully managed, for perfecting the *Galenik* way, and for doing things more speedily, easily, and pleasantly, than the *Galenik* way could doe: So in Divinity, such new Lights as do not expell, but retaine, improve, and perfect the old, may be of singular good use: but those new Lights which are destructive and expulsive of the old true Lights, those new wayes which lead us away from the old and the good way, are to be utterly disliked and avoided, 2 *Epist:* of *John* vers: 8. *Look to your selves, that we lose not those things which we have gained.* Hee speaks it against those deceavers who would have seduced them from the Doctrine of Christ, as is evident both from the preceeding *vers:* and from that which followeth: *Whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God, &c.* Rom. 16. 17. *Now I beseech you brethren, mark them which cause divisions and offences, contrary to the Doctrine which ye have learned, and avoid them.* A Bishop, saith Paul, *must hold fast the faithfull word, as he hath been taught,* Tit 1. 9. Phil. 3. 16. *Nevertheless, whereto we have already attained, let us walk by the same rule, let us be of the same minde.* This he addes as a prevention of a dangerous mistake, and abuse of that which he had said immediatly before: *And if in any thing ye be otherwise minded, God shall reveale even this unto you.* Behold, a reserve for any new Light, might some say: Nay but take heed saith the Apostle, you do not shut forth, but keep fast the light you have already attained unto, you must not under pretence of new light, loose what you have gained, *Col.* 2. 6, 7, 8. *As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablisht in the faith, as yee have been taught, abounding therein with thanksgiving: Beware least any man spoil you through Philosophie, and vain deceit, &c.* These

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Apostolicall rules, are very far contrary to the *Accademicall*; yea, *Pyrrhonian* demurre and dubitation, by which some call in question the most received Doctrines in the Christian Church. If *Skepticisme* bee tollerable in the Christian faith, why are we bidden *stand fast in the faith*, 1 *Cor:* 16.13. and again *Heb.* 10.23. *let us hold fast the profession of our faith without wavering?* And why did Jesus Christ himselfe write to those who had not receaved the false Doctrines of that time, that which ye have already, hold fast till I come, *Rev:* 2.24? It was a fowle error in *Balaam* the false Prophet, that after God had said to him concerning *Balaks* messengers, *Thou shall not goe with them, thou shall not curse the people, for they are blessed, Num:* 22. 12. yet at the next sending of Messengers, he would needs seek (forsooth) a new Light from God, *vers:* 18. 19. *If Balak would give me his house full of silver and gold, I cannot goe beyond the word of the Lord my God, to do lesse or more Now therefore I pray you, tarry yee also here this night, that I may know what the Lord will say unto mee more.* God gave him a new light indeed, but in wrath and judgement, quite extinguishing and expelling judicially that light which the false Prophet himself had not intertained, but wickedly forsaken, *vers:* 20. *And God came to* Balaam *at night, and said unto him, if the men come to call thee, rise up and goe with them.* Behold the fruit of not entertaining light, once received from God. So likewise the young Prophet, 1 *Kings* 13. for not holding fast what he had receaved from God, but taking in a new false light from the old Prophet, was most exemplarly and severly punished for it. This is the first caution most necessary for the Sectaries of this time, whose new lights are such, that among them *vetera deperdita*, and *nova reperta*, go hand in hand together, and are almost convertible termes, as if a man should not keep what he had, because he finds somewhat which he had not.

Secondly, many of those new lights which some brag off,

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not onely expell much of the good old light, but bring in grosse Egyptian darkneſſe. There is a woe denounced againſt thoſe who put *darkneſſe for light*, as well as againſt thoſe who put *light for darkneſſe*, *Iſay* 5. 20. I may well ſay, that groſſe darkneſſe is introduced, when the fundamentall Articles of faith are called in queſtion, denied, and oppugned, as the Godhead of Jeſus Chriſt, the divine authority of the Scriptures, the immortality of the Soul, the eternity of glory to the Elect, and of torments to the Reprobate, *&c.* If the foundations be ſhaken, what can the righteous doe? If wee hold not faſt this Goſpell, if we embrace not this Saviour, we cannot have another, 1 *Cor*: 3. 11. *For other foundation can no man lay, then that is laid, which is Jeſus Chriſt*, Gal: 1. 6. *I marvell that ye are ſo ſoone removed from him that called you into the grace of Chriſt, unto another Goſpell*, verſ, 8. *But though we or an Angel from heaven preach any other Goſpell unto you, then that which wee have preached unto you, let him be accurſed.*

Thirdly, beware of thoſe new Lights, which make any certain truth (although neither fundamentall, nor circumfundamentall) to be uncertaine, as wee ought not to ſay of any ſin, ſo neither of any truth: *Is it not a little one?* Let every truth be highly valued. Buy the truth, and ſell it not; ſay not, This truth is but a matter of diſcipline, let it goe, 't's not worth the buying? *He that is faithfull in that which is leaſt, is faithfull alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much*, *Luke* 16. 10. *Melchior Adamus* both in the life of *Caroloſtadius*, and in the life of *Luther*, obſerveth the great evill which grew out of *Luthers* diſlike of *Caroloſtadius*, his ſtrictneſſe, zeal, and forewardneſſe, in aboliſhing auricular confeſſion, and difference of meats, and caſting out images out of Churches, at which things *Luther* was the more offended, becauſe done by *Caroloſtadius* in *Wittenbreg*, during *Luthers* abſence, and without his knowledge and counſell. *Luther* did alſo alledge that *Caroloſta-*

Ioſtadius, his ſtrictneſſe and zeal in theſe leſſer things, hindered and retarded the Reformation in more ſubſtantiall points of Doctrine. However the ſtory noteth, that hence was the firſt riſe of that deplorable Sacramentarian controverſie, which hath ever ſince made ſo great a rupture in *Germany*. I could never yet obſerve, or read, or hear of controverſies about diſcipline in any Chriſtian Church, but ſtill they grew higher and higher, and thoſe who rejected, or ſlighted the will of Chriſt in ſmaller things, did afterwards ſlight it in greater things.

Fourthly, beware of thoſe new lights, which not only refuſe to admit ſome certaine truths, but refuſe to admit any truth, now held or profeſſed in the reformed Churches, as ſure and certaine and infallible, as if, becauſe mens judgements are not infallible, but ſubject to error, therefore, wee cannot be ſure, nor infallibly perſwaded of this or that Article. The holy Scripture will teach us, that beleevers may attaine to a certaine and infallible knowledge of ſome truths, for it was no impoſſible thing that *Paul* prayed for, when he prayed that the *Coloſſians* might have *all riches of the full aſſurance of underſtanding, to the acknowledgement of the myſtery of God, and of the Father, and of Chriſt*. The myſtery of God that he is, and that he is eternall, inviſible, omnipotent, *&c*: his nature, and attributes, the myſtery of the Father, or that there is a diſtinction of perſons in the holy Trinity, and an eternall generation, the myſtery of Chriſt, his perſon, natures, offices, birth, paſſion, death, reſurrection, aſcenſion, and interceſſion: theſe are things of which the Apoſtle would have us moſt fully and certainly perſwaded. *Timothy* was aſſured of the things he had learned, 2 *Tim.* 3. 14. ſo was *Theophilus*, *Luke* 1. 4. A Mariner is not infallible in his judgement, yet hee may bee aſſured infallibly, that ſuch a thing is a rocke which he muſt avoid, and ſuch a way, is the way he muſt direct his courſe: A Phyſitian is

not

not infallible in his judgement concerning the symptomes, causes and cures of diseases, yet he may be most certainly perswaded, such a disease is deadly, and there is no cure for it, or such a thing may be cured, and this is the cure. So in Divinity the obnoxiousnesse of mens judgement to error hindereth not, but they may be infallibly perswaded of this, and this, and the other truth.

Fifthly, beware of those new Lights, which come not from the Sunne of righteousnesse: To the Law and to the testimony, if they speake not according to this word, it is, because there is no light in them, *Isa.* 8. 20. When men walk in the light of their owne sparkes, they shall lye down in darknesse: New fancies are not new lights, 'tis no truth, which cannot bee grounded upon the word of truth?

It was a wilde fancy of the *Weigelians*, that there is a time to come (which they cal *seculum Spiritus sancti*,) in which God shal by his Spirit reveal much more knowledge and light, then was revealed by Christ and his Apostles in the Scriptures. There is so much revealed in Scripture, as the Apostle calls the wisdome of God, and the hidden wisdome of God, 1 *Cor:* 2. 7. the things which are preached and written to us, are the things which the very Angels desire to look or pry into, 1 *Pet.* 1. 12. and saith not Christ; That which ye have already, hold fast till I come, *Revel:* 2. 25? more of this error, see in *Brochmand System. theol: com:* 1. Article 6. *cap:* 2. *quæst:* 12.

Sixtly, take heed of proud, and lofty, and self conceited new Lights, 1 *Cor:* 14. 32, 33. *And the spirits of the Prophets, are subject to the Prophets; for God is not the author of confusion, but of peace.* If the spirits of the Prophets must be so subject, how much more the spirits of private persons? Wherefore in a reformed Church, all pretended new Lights, which are against the receaved Doctrine, government, or forme of worship, ought to be in all humility and submission, offered to be tryed

by a learned and godly Synod. The *Locrean* severity was such, that no man might move for a new law, but with a rope about his neck, that if his motion were thought good, he might be spared: but if bad, hanged. So *Demosthenes adverſ: Timocr:* tells us. I will not allow this severity against such as offer new Lights, or move for new changes in the Church. But I may well applie here, the *Athenian* law recorded by *Demosthenes* in the same Oration. The *Athenians* went not so farre as the *Locri*, yet no man might move for a new law in *Athens*, unlesse the motion were offered and submitted to the Senat, who were to judge, whether the old or the new were better.

Seventhly, beware of separating new Lights, to separat from, or gather Churches out of the true reformed or reforming Churches, hath not the least warrant from the word of God. When we see this or that amisse in a Church, wee are bidden exhort one another, and provoke one another to good, but not to separate, *Heb.* 10. 24, 25. *Zuinglius* conferred amicably with the *Anabaptists* in *Zurik*, as with dissenting brethren, and no course was taken to suppresse or restraine them by the secular power, till they grew to gather Churches out of the true reformed Churches, but when it came to that, they could not be suffered or forborn, it was thought necessary to restrain them.

Eightly, beware of those new Lights which dare not be seen, and are kept up in corners. Truth seeks no corners: light doth not shun light: a candle is not lighted to be put under a bushel, but on a candlestick, *Matth:* 5. 15. 1 *Joh:* 3. 20, 21. *Every one that doeth evil, hateth the light, neither commeth to the light, lest his deeds should be reproved, but he that doth truth commeth to the light,* Prov. 4. 19. *The way of the wicked, is as darkneſſe: they know not at what they stumble.* I adde to make up the *Antitheſis* to *verſ:* 18. their way is darkened more and more untill the dark night. I have heard when the *Arminians* were put to it in the Synod of *Dort*, to declare their judgement and sense

which

which they *would hold at*, they declined it, and *Episcopius* answered in the name of the rest, *Dies diem docet.* And is it not so with the Sectaries of this time, from whom you cannot draw a clear modell of what they hold?

Ninthly, refuse such new Lights as have fellowship with the unfruitfull works of darkenesse, *Eph.* 5. 11. 'Tis a deceitfull new Light, which makes men forbear to reprove, speak, or petition against those evills in a state which their consciences know to be sinfull, and to wink at such things, as publikly dishonour God in a nation, upon hopes that themselves shall be winked at and tollerated. *But what communion hath light with darkenesse*, 2 *Cor.* 6. 14. There are some who pretend to new Light, and to tenderneſse of conscience, who yet are content, to combine and associat themselves with those of another and different way, (which themselves condemn as a sinfull way) in that common cause of theirs, for crying up their great *Diana*, liberty of conscience, and for opposing the Church government by Presbyteries and Synods. How they who would not assist the Presbyterians, for the purging of their Congregations, and keep off all scandalous persons from the Sacrament, and yet do assist and strengthen *Separatists*, *Anabaptists*, *Antinomians*, *Socinians*, *Erastians*, *Seekers*, in seeking after tolieration, how (I say) they will answer this to God and their own consciences, let them look to it. Again, many of the pretended new Lights: have communion with darkenesse in another respect, because they are borrowed from Heresies, buried in darkenesse. How many new Lights are now brought from the *Arrians*, *Manichees*, *Novatians*, *Donatists*, *the contemplative Monkes* and *Friars*, the *Photinians*, *Socinians*, *Arminians*, &c. These are no more new Lights, then a beggars cloak is a new garment, being newly made up, out of many old riven and rotten clouts sowed together.

Tenthly, away with those new Lights which let men see no-

thing better, which bring no edification, thoſe *Bœotia ænigmata*, thoſe none ſenſe and naughty high notions, in which ſome frothie ſpirits evaniſh. *Let all things bee done unto edifying*, 1 *Cor:* 14. 26. There are vaine bablings, and ſcience falſly ſo called, which hath made men erre from the faith, 1 *Tim* 6.20, 21.

Laſtly, take good heed of thoſe new Lights, which follow new intereſts. Such was that of *Ieroboam*, 1 *Kings* 12. 26. to the end; and that of *Balaam*; *Num:* 22. 15, 16, 17, 18, 19, 20. There are ſome who ſuppoſe that gaine is godlineſſe, ſaith the Apoſtle, 1 *Tim:* 6. 5. and ſo there are ſome who ſuppoſe new intereſts, to be new Lights.

CHAP. XI.

Of Stability and firmneſse in the truth.

IT is good Divinity to maintaine that *Skepticiſme*, fluctuation and wavering concerning thoſe things which God hath revealed, to be beleeved or done by us, is a ſinne: and to bee firme fixed and eſtabliſhed in the truth, to hold faſt the profeſſion thereof, to ſtand faſt in the faith, is a duty commanded. I ſhall firſt prove it to be ſo; then give reaſons for it, and thirdly, ſome helps to this duty, and preſervatives againſt this ſinne.

For proof of the thing, ſomewhat might bee ſaid from the very light of nature, for *hath a nation changed their Gods*, *Ier:* 2. 11. Religion hath the very name of it, a *Religando*, ſo farre it is, a *Relaxando*. The heathen Greeks cald a *Lubricus* and inconſtant man Ἄνθρωπος Εὔριπος. They ſaid alſo, that he who erres or miſcarries in his Religion, doth ἐκ τετριμμένης κύλικος πιεῖν, drink out of a bored or foraminous cup. How firme and conſtant have

have heathen Philosophers been in maintaining their opinions? they could not only displease their friends, *amicus Plato*, &c. but suffer the heavieſt things for their opinions. And shall not we much more hold fast the profession of the true faith? *Zonaras Annall, tom:* 3. In the raign of *Michael* the Emperour, the son of *Theophilus*, tels us, that when the sister of the Prince of *Bulgaria* became a Christian, and the Prince also by her means converted; the *Bulgarians* conspired against him for this change of Religion. This diabolical stedfastnesse of theirs, provoked him to a true Christian stedfastnesse, till by Gods assistance and blessing, they were made to turne to him, but he turned not again to them. The *Athenians* impeached *Socrates* upon his life, for going about to innovat and change their Religion. But to set aside natures light, there is not any of the primitive Churches, to which the Apostles wrote Epistles, but they were expressly warned either positively to stand fast in the faith, to hold fast their profession, or negatively to beware of and to avoid false teachers, and not to be carried about with diverse and strange Doctrines. Now it must needs be, not only a truth, but a most speciall and necessary truth, which the Apostles thought fit, thus to presse upon the Churches in all their Epistles written to them. See *Rom:* 16: 17, 18: 1 *Cor:* 16. 13. 2 *Cor:* 11: 3, 4. *Gal:* 1. 6, 8. *Eph:* 4. 14. *Phil.* 3. 2. 18. *Col:* 2. 6. 7, 8. 2 *Thess.* 2. 2. 3. *Hebr.* 10. 23 and 13. 9. *Iames* 5. 19, 20. 2 *Pet.* 2. 1, 2, 3. and 3. 16, 17, 18. 1 *Ioh.* 4. 1. *Iude ep: vers:* 3. 4. All these Texts are full and plain, as to this point which I speak to, and in that respect most worthie of our frequent thoughts and observations, especially at such a time when this corner of the world is so full of new and strange Doctrines.

As for the reasons, take these. 1. If we be not stedfast and unmoveable in the profession of our faith, we frustrat (as to us) the end for which the Scriptures were written. *Luke* gives this reason

son to his *Theophilus*, why he wrote the story of Christs birth, life and death. *That thou mightest know the certainty of those things wherein thou hast been instructed*, Luke. 1.4. When *Peter* hath mentioned the voice which came from heaven concerning Christ, hee addeth the certainty of the Scripture as a greater certainty. *We have also a more sure word of prophesie, whereunto ye doe well that yee take heed, as unto a light that shineth in a dark place*, 2. *Pet:* 1. 19. A voice from heaven might sooner deceive us, then the written word of God. 2. To maintaine and professe the true Doctrine, and the true faith is by all protestant orthodoxe writers made one, (yea the principall) marke of a true visible Church. Christ himself. *Joh.* 10. 4, 5. gives us this mark of his sheep, *the sheep follow him* (their shepherd) *for they know his voice, and a stranger will they not follow, for they know not the voice of strangers.* 3. If once we forsake the way of truth, and goe into an erroneous way, wee shall not know where to finde our paths, we shall wander from mountain to hill, & forget our resting place. As one wave comes after another, so doth one error come after another. As a canker spreadeth, so doth error, 2. *Tim.* 2. 17, *Evill men and seducers, shall waxe worse and worse, deceiving and being deceived*, 2 *Tim:* 3.13. Which hath made some, and I hope will make more, who were too inclinable to the new Doctrine and practises of Sectaries at first, now to fall off from them, when *they increase unto more ungodlinesse*, & unto more errour, and there is no end, one error breedeth a hundreth, and a hundreth will breed ten thousand. What was it that made so many fall off from the Prelats, who once joyned with them? Was it not, because they were growing from the old ceremonies to many new ones, and each year almost, brought in some new superstition, and from Popish rites, they grew to Popish doctrines? 4. If wee waver and be led about with diverse and strange doctrines, then the propheſies which have gone before of the true Church, shall not be

be made good in us. It was promised concerning the Church and kingdome of Christ, *Isa.* 32. 4, 5. The heart also of the rash, shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly, the vile person shall be no more called liberall, &c. that is those who simply and rashly were led about with every winde of Doctrine, shall be so wise and knowing, as to distinguish between truth and error, between vertue and vice, and call each thing by its right name. So, *Isa.* 33. 6. And wisedome and knowledge shall be the stability of thy times, and strength of salvation. 5. Instability and forsaking the way of Truth, maks us losse much that we had gained, 2 *ep.* of *John*, *vers.* 8. all the comfort we enjoyed, all the good that ever our souls received of such a Truth, such a cause, such a ministery, all that ever we did or spake or suffered for the Truth, all this we losse when we turn aside after an erroneous way. 6. It greatly hindereth our spirituall comfort and contentment, *Col:* 2, 2. To be knit together in love is one mean, and to have all riches of the full assurance of understanding to the acknowledgement of Gospel truths, is another mean, by which the Apostle wisheth the hearts of Christians to be comforted. It addeth much to *Pauls* comfort that he could say, *I have kept the Faith, henceforth there is laid up for me a crown, &c.* 2 *Tim.* 4. 7. 8. 7. We run a great hazard of our soules and our salvation, when we turn aside from truth to error. It is said of the unstable, that they wrest the Scriptures *unto their own destruction*, 2 *Pet:* 3. 16, Like a man fallen into quick sands, the more he wrestles out, the more he sinks. When the Apostle hath spoken of Christs purchasing of our reconciliation, justification and sanctification, he addeth an If, *Col:* 1. 23: If ye continue in the faith grounded & setled and be not moved away from the hope of the Gospel which ye have heard. Not that our persevering in the true faith was a condition in Christs purchasing of these blessings, but it is a condition with-

out which we cannot possesse & enjoy what Christ hath purchased; that is, he that falls away from the true Doctrine of the Gospel, proves himself to have no part of the benefits of Christ.

Some errors are in their own nature damnable and inconsistent with the state of grace, or a fellowship with God, 2 *Pet.* 2.1. So 2 *ep. John v.* 9. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. Sure it may be said, of *Arrians, Socinians, Papists, Libertines*, they have not God, because they abide not in the doctrine of Christ, so *Gal.* 5.4. Other errors there are, of which I may say, whatsoever they are comparatively, impenitency and continuing in them, doth condemne: whence it is that the Apostle *James* reckoneth him who erres from the truth, to be in a way of death and danger of damnation, *Ja.* 5. 19. 20.

Now the preservatives against Wavering, and helps to stedfastnesse in the Faith, are these: 1. Grow in knowledge and circumspection; be not simple as Children in understanding. There is *a slight of men and cunning craftinesse whereby they lye in wait to deceive:* So speaks the Apostle of these that spread diverse and strange Doctrines, *Eph.* 4.14. and *Rom.* 16.18. he warnes us that they do *by good words and fair speaches deceive the hearts of the simple.* Thou hast therefore need of the wisedom of the serpent that thou be not deceived, as well as of the simplicity of the Dove, that thou be not a deceiver, *Phil.* 1.9. 10. Do not rashly ingage into any new opinion, much lesse into the spreading of it. With the well advised is wisedome: *Pythagoras* would have us Schollers only to hear, and not to speak for five years. Be swift to hear but not to speak or ingage. *Prove all things*, and when thou hast proved, then be sure *to hold fast that which is good*, 1 *Thess.* 5. 21. *Mat.* 7.15.17. There was never an Heresie yet broached, but under some faire plausible pretence; *beguiling unstable souls*, as *Peter* speaks, 2 *Pet.* 2.14. *Pro.* 14.15. *The simple believeth every word.* Be not like the two hundreth

dreth that *went in the simplicity of their hearts* after *Absolom* in his rebellion, not knowing any thing, but that he was to pay his vow in *Hebron*, 2 *Sam*: 15.11. 2. Grow in grace and holynesse, and the love of the truth, for the stability of the minde in the truth, and the stability of the heart in grace, go hand in hand together, *Heb*: 13.9. *Davids* rule is good, *Ps*. 24. 12. *What man is he that feareth the Lord, him shall he teach in the way that he shall chuse*. Which is also Christs rule, *Joh*. 7.17. If any man will do his will he shall know of the Doctrine, whether it be of God, or whether I speak of my self. See also *Deut*: 11.13, 16. *Elisha* healed the unwholesome waters of *Jericho* by casting salt into the fountain, 2, *Kings* 2.21, so must the bitter streams of pernicious errors bee healed by geting the salt of mortification, and true sanctifying grace in the fountain.

3 Be sure to cleave to thy faithfull and sound teachers, the sheep that followes the shepherd, are best keeped from the Wolfe. I finde the exhortation to stability in the faith, joyned with the fruitfull labours of faithfull Teachers, *Phil*. 3.16.17. *Heb*: 13. 7,9. So the Apostle *Eph*: 4. from the work of the Ministry *verse* 11. 12, 13. draweth this consequence *v*. 14. *that we hencefoorth be no more Children tossed to and fro, and carried about with every winde of Doctrine*. The *Galatians* were easily seduced, als soon as they were made to disgust *Paul*.

4 Watch and be vigilant against the first beginnings of declining, against the first seeds of error, *Gal*: 5.9. It was *while men slept*, that the enemy came and sowed tears among the Wheat, and when he had done, went his way, *Mat*. 13. 25. Therefore *watch ye, stand fast in the faith*, 1 *Cor*. 16, 13. go hand in hand together. 5. Avoid and withdraw from the Authors and spreaders of Heresies and dangerous errors, *Rom*. 16.17. 1 *Tim*: 6, 5. 2. *epist*. *John*, 10. 11. *Phil*. 3.2. He that would be godly should not use ungodly company, and he that would be Orthodox should not use Heretical company, unlesse he have

some good hopes to convert some who have erred from the truth, and come into their company only for that end, *Ja:* 5. 19, 20: I remember *Chrysostome* in diverse places warneth his hearers how much they indangered their soules by going into the Jewish synagogues, and there was a great zeale in the Ancient Church to keep Christians that were Orthodox from the Assemblies and companie of Hereticks. 6. Get Church Discipline established & duely exercised, which is ordained to purge the Church from false Doctrine. *Rev.* 2. 14. 20. 7. *Leane not to thy own understanding, and be not wise in thine owne eyes, Prov.* 3. 5. 7. Let reason be brought in captivity to the obedience of Christ, 2*Cor:* 10, 5. That which made the *Antitrinitarians* and *Socinians* fall away from the belief of the Trinity of persons in the godhead, and of the union of the two natures of God and Man in the person of Christ, was because their reason could not comprehend these articles: which is the ground of their opinion professed by themselves. When I speak of Captivating reason, I do not mean implicite faith: the eyes of my understanding must be so far opened by the holy Ghost, that I may know such an article is held forth in Scripture to be believed, and therefore I doe believe that it is, though my reason cannot comprehend how it is. 8. Count thy cost, and be well resolved before hand what it will cost thee to be a Disciple of Christ, to be a constant professor of the Truth. *Luk:* 14. 26. to *vers:* 34. *Act* 14. 22. *Confirming the souls of the Disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdome of God.* This is surer then to confirme our selves with the hopes of a golden age of prosperity in which we shall feel no affliction. 9. Search the Scriptures, *Joh.* 5. 39, *Act,* 17. 11. Do not take upon trust new Lights from any man, be he never so eminent for parts or for grace, but to the law and the Testimony.

The upshot of all is that we ought to hold fast the profes-

on of our faith without wavering, and be stedfast and even unmoveable in the truth, and not to give place to the adversaries, no not for an houre, *Gal*: 2, 4, 5. I do not mean pertinacy in the least error, nor a vain presumptuous overveening conceit of our knowledge, to make us despise any Light which others may give us from Scripture: Pertinacy is an evill upon the one hand, and to be too tenacious of our own opinions. But that κενότης, and κουφότης, that Levity, inconstancy, wavering, Scepticisme is an evill upon the other hand, 2 *Thess*: 2, 2, *be not soone shaken in minde, &c.* And this is the Epidemicall disease of the Sectaries of this time, which I have now been labouring to cure, their word is *yea and nay*, and not unlike to that which *Salust* objected to *Cicero*, that he said one thing sitting, another thing standing, yet it may be sometimes observed that these who are the greatest *Sceptiks* and *Pyrrhonians* in reference to the common and received tenents, are the most pertinacious and tenacious in Tenents invented by themselves. I have read it observed of *Socinus*, that as he set at nought Fathers, counsels, and the whole current of ancient and moderne interpreters of Scripture, so vain glory made him to maintaine stiffely and tenaciously any opinion or invention of his owne, as if he had been infallible, men are sooner drawne from truth then from error. Some are unstable in the truth, and unstable in error too, you may finde among them *annuas atque menstruas fides* (to use *Hilaries* phrase) they are of a new faith, and a new religion, every year, if not every Moneth. Remember *Reubens* reproach, *Gen*, 49. 4. unstable as water, thou shall not excell. One sort of the *Sectaries* there is indeed, which will not ingage to hold any thing, but are known by believing nothing, these passe now under the name of Seekers: yet if one of the ancient Fathers, or of the Reformers themselves who lived an hundreth years agoe, were now alive, they could tell us that these Seekers were in their dayes called Atheists, and in deed what

other name is due to these Nullifidians who are of no Religion?

CHAP. XII.

Whether a sound heart and an unsound head can consist together, & vice versa? or whether truth and holynesse be not inseparable companions.

EIs one of the greatest objections against the suppressing and punishing of Heresies, errors and Schismes. O say they, this is a persecuting of those that are godly, this is a wound to Piety, and the power of godlynesse. I do not denie but there may be, and is true piety in many who are somewhat infected with the leaven of false Doctrine, & live in some erroneous opinion, I dare not appropriat the name of the godly party to those who are free from any of the errors of the times: those that are truely godly may in diverse things differ in opinion, every error is not inconsistant with holynesse, yet every error doth *pro tanto*, and proportionably, retard, hinder, and prejudge holynes, and although the Devill sow his tares among Christs wheat (I mean in the same persons als well as in the same Church) yet who will say that a field of wheat is nothing the worse of the tares, for then to what end did the enemy watch an opportunity of that malicious hostile act, to sow the tares among the wheat? 2. Dangerous and damnable errors can no otherwise consist with true grace, then dangerous and damnable sins, and this I will hold as a good rule in practicall Divinity, that as the want of true piety maks a person (if tempted) apt to be infected with error, so error of judgement, if continued in, doth not only hinder growing, but maks a dangerous decreasing

and

and falling short in true piety, or thus, the stability of the mind and judgement in the faith of the Gospel, and in the true reformed religion and the stability of the heart in grace, and true piety; stand or fall together; flourish or fade away together, lodge or flit together, live or die together.

First of all (to make good what I assert) let it be wel observed that the Scripture finds out the roots of Heresies and errors in the corrupt hearts of men, in some raigning unmortified lust, an unstable Heart maks an unstable Head, and a corrupt affection maks a corrupt Judgement. This may appeare in the generall from *Gal.* 5. 20. where Heresies are reckoned among the works of the flesh, *Col:* 2, 18, where a superstitious minde is called a fleshly minde; 1 *Tim:* 1. 19. where faith is compared to a precious Treasure caried in a ship; a good conscience to the ship that caries it, the losse of the ship is the losse of the loadning. 2 *Tim:* 3. 6. 2 *Thes:* 1: 10. 11, 12. *Gal.* 6. 12. 2 *Tim:* 4. 3. 1 *Joh,* 2. 19. It is therefore a good argument that protestant writers have used against the Popes infallibility. The Pope hath been and may be impious, prophane, sensuall, carnall, proud, covetous. Therefore he may dangerously erre in his inditement, and decrees. Some have derived the originall of all the Popish errors from ambition and avarice, or (as others) from the Cardinalls caps, and the Monks bellies.

The Apostle *John* reduceth all the cares, courses, studies, endeavours, opinions or practises, of the Children of this world, to one of these three, 1 *Joh.* 2, 16. the lust of the flesh, peculiarly so called, uncleanesse, wantonnesse, gluttony, drunkennesse. *The lust of the eyes,* when the soule is catched with something from without in the world which tempteth, such a thing is goodly to the eye, it entreth in upon the soul by the senses, riches, houses, lands, brave apparell, ornaments, &c. *The pride of life,* so called, because where Pride raignes, a man will als soon quite his life, as that thing which his proud

spirit

Spirit loves, he had rather be dead before he get not his pride ſatisfied, ſo that his pride and his life are all one to him, and as it were things convertible.

You ſhall find many who have embraced new and erroneous wayes, have been led away with the luſt of the fleſh, *Rom.* 16, 18, *Philip*, 3: 19. 2 *Pet.* 2, 13, 14, 18. *Numb.* 25. 1, 2, 3, 1 *Kings* 11. 1, 4, 5. It was the ſenſuall pleaſantneſſe of the groves, and high places which made the Jews in ſo much love with them, that even in the times of Reformation, yet the people ſtill ſacrificed in the high places. The luſt of the eyes hath drawn away others from the way of truth, and from the true Faith, 2 *Pet.* 2. 3. 1 *Tim.* 6. 9, 10, *Luke* 16. 4. *Tit* 1. 11. 1 *Tim.* 6. 5, theſe count gain to be godlyneſſe, and have mens perſons in admiration for advantage: They will no longer adhere to the profeſſion of the Truth then they may enjoy the world withall, 2 *Tim.* 4: 10. Such a one was that *Eccebolus*, who under *Conſtantius* ſeemed to be a preciſe Chriſtian, but afterwards under *Julian* the Apoſtate, he fell away and became a Pagan, yet after all this turned Chriſtian again under the next Chriſtian Emperour.

The pride of life hath corrupted the judgement of others, and perverted them in the way of Religion, it was the love of preheminence which perverted *Diotrephes*, 1 *Jo.* 3. 9. 10. It was pride which made *Coreth*, *Dathan* and *Abiram* cry down the Magiſtracie of *Moſes*, and the prieſthood of *Aaron*, and cry up the whole congregation as holy, it was the love of a crown that made *Jeroboam* ſet up his Calves, and make another Altar, and other prieſts, and erect that independent Church of his, which ſhould not go up with their hard caſes to the *Sanhedrin* at Jeruſalem. *Henry* the fourth of France, who was once a Proteſtant, changed his Religion for the ſame cauſe, that he might get a Crown: So did *Julian* the Apoſtate once a Chriſtian; *Porphyrius* forſook the Chriſtians, that he might be the better

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avenged upon some Christian in *Cæsarea* of *Palestina*, who had done him a wrong, yea there is an innate pryd in all men by nature against Jesus Christ, *Psal.* 2. 3. *Luke* 19. 14. Which pryd must be mortified, 2 *Cor.* 10. 5.

Secondly, there is a reciprocall influence, as of the will and affections, upon the understanding, so of the understanding upon the will and affections, the will determines the understanding, *quo ad exercitium*, but the understanding determines the will, *quo ad specificationem actus*, that is; the will applyes the understanding unto, or hindereth it from the discerning of good, and evill; yet the will it selfe hath not light in it selfe, but is guided by the light of the understanding; wherefore, as the raine makes vapoures, and the vapoures make raine, so a bad understanding, makes a bad will, and a bad will: makes a bad understanding, if the eye be single, the body is full of light, *Matth.* 6. 22. which makes good what the Schoolmen tells us, that *bonitas voluntatis dependet à rectâ ratione velut regula*, the goodnesse of the will depends on right reason as its rule. See *Aquinas*, *qu:* 2*a quest*, 19. *Art:* 3. and the *Commentators* upon that place. 'Tis to be observed, that sometimes the Scripture speaketh of an error of the judgment concerning the faith, as a fountaine and cause of ungodlinesse, prophannesse, Atheisme, 2 *Tim:* 2. 16, 17, 18, 19. *Gal:* 5. 4. 2 *Epist:* of *John* 9. as contrarie wise, there is a Light and knowledge, which preserveth from sin and ungodlinesse, and leadeth the soul in wayes of holynesse and obedience, *Psal:* 9. 10. and 119. 33. 34. *Iohn* 17. 17. If the knowledge of God, of his Christ, and of his Word, and Will, and Name, and statutes preserve us from sinne, and lead us in the wayes of obedience, then by the rule of contraries, error of judgement in these things, will insnare us in sinne and wickednesse, for instance, an error concerning God; whether father, *Ioh.* 15. 21. sonne 1 *Cor:* 2. 8. 1 *Ioh:* 2. 23. 2 *Epist: vers:* 9. or holy Ghost, *Ioh:* 14. 17.

Thirdly, as the infection of ſinne ſpreadeth it ſelf, throughout the whole ſoule, and all the faculties and powers thereof, ſo doth the worke of the Spirit of God. Wee finde light and holineſſe, 1 *Pet.* 2.9. joyned together like the *Vrim* and *Thummim*. See alſo 1 *Theſ.* 5.23. here is both Soul and Spirit ſanctified, which two are plainly diſtinguiſhed, *Heb.* 4.12. The word of God is ſo quick and powerfull, as that it pierceth even to the dividing aſunder of the Soul and Spirit, if either the intellectuals be not ſound, or if the vitals and animals bee not right, the word will finde it out. A well meaning pious ſoul; a good heart and affection, which perhaps, a perſon may ſit down ſatisfied with, will not excuſe a corrupt minde, an erroneous ſpirit; neither will a ſound and orthodox judgement excuſe a corrupt heart, and inordinat affections: *Ariſtotle* himſelf could diſtinguiſh Art and knowledge from vertue, becauſe the moſt excellent intellectuals, cannot make a man ſo much as morally vertuous, without the practiſe and exerciſe of vertue. Both ſoul and ſpirit, both the inferior and ſuperior part of the ſoule, muſt be ſanctified. Reaſon is as the helme, the affections as the ſailes, let the helme bee ſtirred never ſo right, if the winde either blow not at all, or blow croſſe in the ſailes, the ſhip makes no ſpeed in her way, let the winde blow never ſo faire, and fill all the ſailes, yet if the helme be off its hingers, or be not rightly ſtirred, the ſhip may quickly run upon a rock, or run a ſhore where 'its not ſaife: ſo he that hath a ſound judgement without good affections, cannot move heaven-ward. He that hath good affections, without a ſound judgement, will make more haſte than good ſpeed: Reaſon is as the rider: affections as a nimble horſe, a man is but in an ill taking, if either this rider miſtake his way, or the horſe run away with him out of the way, having no raines to governe him, or if the horſe be lame and cannot ride.

Fourthly, conſider what the Apoſtle ſaith, 2 *Tim.* 3.16. 17. He

17. He tels us of foure ends and uses of Scripture, the first two are commonly referred to doctrinals, the last two to practicalls, the Scripture is profitable for Doctrine, for reproof, for correction, for instruction, *in righteousnesse, that the man of God may bee perfect, throughly furnished unto all good works.* If any of these be wanting, a Christian is not perfect, so much as in the perfection of parts. He is but halfe a Christian, who is an orthodox beleever, if he be not practicall also: and he is but halfe a Christian who is practicall, if he bee not an orthodox beleever. These ends of Scripture do not consist, nor stand sure one without another.

Fifthly, to bee led into all truth, and preserved from error, is a work of the spirit of truth, and this spirit of the truth is the Comforter, and the spirit of sanctification, which spirit the Mediator prayeth the Father to give unto those that are his, *Ioh:* 14. 16, 17. and 16. 13, 14. 1 *Ioh:* 2. 27. no promise of being led into all truth, but to those that receave the anoynting of the holy Ghost. *Isa.* 54. 13. *Psal:* 25. 12.

Sixthly, by how much a man falls from the truth, by so much he falls from grace, and by how much a man falls from grace, by so much he falls from the truth, for stability in the state of grace, dependeth in a manner upon stability in the truth, for proof whereof mark three *Ifs*, Christs, *Ioh.* 8. 31. Pauls, *Col.* 1. 23. *Iohnes*, 1 *Ioh:* 2. 24. Again, stability in the truth, dependeth upon stability in grace: For proof whereof, marke a fourth *If*, 1 *Ioh.* 2. 19. These Scripturall *Ifs* have much in them, and should make us very cautious and headfull, that we do not so farre deceave our selves, as to divide what God hath joyned together, a sound head and a sound heart, *Chrysostome* exhorteth his hearers, to joyn Christian vertues, and purity of doctrines together, for saith he, *it profiteth us nothing to be orthodox, if the life be vitiated: as upon the other part, a uncorrupt life profiteth nothing without soundnesse of faith, licentiousnesse* De verbis Apost. Ser. 24.

ouſneſſe of judgement in Doctrines, will certainly introduce licentiouſneſſe of heart and life, in practicalls. *Arminius* himſelf (although many of his followers have cryed up, *Septiciſme* in Religion,) could ſay that different doctrines produce in a people, a dubitation, or heſitation concerning Religion, that this doubting of the truth produceth, deſpairing to finde the truth, and thence followes *Atheiſme* and *Epicuriſme*, yet when Hereſies and falſe Doctrines introduce *Atheiſme* & *Epicuriſme*, they do but diſcover thoſe roots of bitternes which were before in the heart. Therefore as Chriſt tells thoſe Jews that beleeved on him, if they continue not in his word, they are not his diſciples indeed, *Ioh:* 8. 31. ſo the Apoſtle *Iohn* gives this reaſon, why *Simon Magus*, *Hymeneus*, *Alexander*, *Philetus*, *Menander*, *Carpocrates*, *Baſilides*, *Ebion*, *Cerinthus*, and ſuch like, went out and ſeparated from the Church, and from the profeſſion of the truth, becauſe ſaith he, they were not of us, meaning, in reſpect of lively faith; true grace and regeneration, therefore they went out from us, 1 *Ioh:* 2. 19. which Text in *Iohn*, *Hierome* in the cloſe of his firſt book upon *Ieremiah*, applyes to Hereticks in this reſpect, when they fall away openly, they doe but ſhew thoſe very idols of their hearts, which in their inward parts they worſhipped before.

Orat. de compon. relig: diſſidio.

I will adde a ſeventh reaſon, look how the Scripture diſtinguiſheth the Elect from thoſe who are of an ungodly life, in the ſame manner it diſtinguiſheth them who are of an erroneous beleif, 1 *Cor:* 11. 19. the Apoſtle. 2 *Theſ:* 2. 10, 11. tells us that theſe who periſh, beleeve a lie: *i. e.* an error pretending to be a truth, but *verſ:* 13. he gives thanks for the beleeving Theſſalonians, *becauſe God had choſen them to ſalvation, through ſanctification of the ſpirit, and beleif of the truth:* ſo that they who beleeve not the truth, are no more elected, then the unſanctified. Our Saviour, *Mat:* 24. 24. intimateth, that it is impoſſible that the Elect ſhould be deceaved by falſe prophets,

that

that is, in the same sense, as he that is borne of God, doth not commit sin, 1 *Ioh*: 3. 9. Christ characterizeth his true disciples, and distinguisheth them from others, not onely by obedience and a good life, *Mat*: 7. 17. 24. and 25. 35. *Ioh*: 13. 35. but also by light in the eye of the understanding, *Matth* 6. 22, 23. with *Ephes* 1. 17. 18. by continuing in his word, *Ioh*: 8. 31. by knowing his voice, and fleeing from a stranger, *Ioh*: 10. 4. 5. I hope I have aboundantly proved what I undertook, and so I conclude that he said right, who compared truth to the teacher, holinesse and righteousnesse to the ruling Elders: I adde where Heresie is the teacher, ungodlyneſſe and unrighteousnesse, are the ruling Elders, a holy Hereticke is a *Chimera*, and a prophane person, beleeving aright is another.

But here peradventure some will think, that the great objection lyes, may not a prophane person have a sound or orthodox judgement in all controverted truthes? May not a man understand all mysteries and all knowledge, who yet hath no love, nor true sanctification? 1 *Cor*: 13. 2. May not a person hold fast the profession of the true faith without wavering, whose heart notwithstanding, is not right with God nor stedfast in his Covenant?

I answer first, where there is but a forme of godlyneſſe, there is but a forme of knowledge, μορφωσις is a word no where used by the holy Ghost, but in two places, a forme of knowledge, *Rom*: 2. 20. and a forme of godlinesse, 2 *Tim*. 3. 5. It is not the true and reall forme, either of knowledge or godlinesse, which as they have a true matter, so a true forme. He saith not μόρφωσιν (which had been the proper word for a true forme,) but μορφωσιν *speciem scientiæ, speciem pietatis*. If wee have respect to the notation of the word, 'tis a formation or forming, I may call it a forming without mattering, so that the forme of knowledge, more then which an ungodly man hath not, bee hee never so learned) hath not the truth substance, and reality of knowledge,

Theophilact ſaith, ſome underſtand it to be the image, and falſe reſemblance of knowledge, ſo *Heſychius* and *Suydas* underſtand μορφωσις, to be εικων an image of a thing.

Secondly, there is no ſinfullneſſe in the will and affections without ſome error in the underſtanding, all luſts which, a naturall man lives in, are luſts of Ignorance, 1 *Pet*, 1. 14. the ſins of the people are called the errors of the people, *Heb:9*, 7: and the wicked perſon is the foole in the Proverbs, the naturall man receives not the things of the Spirit of God, and what is the reaſon, becauſe they are fooliſhneſſe unto him, neither can he know them, becauſe they are ſpiritually diſcerned, 1 *Cor:* 2,14. the world cannot receive the ſpirit of Truth, becauſe it knoweth him not, *Joh:*14,17. The Popiſh Doctrines of free will, of Juſtification by works, of meat, of implicite Faith, of believing the Scriptures becauſe the Church receiveth them, (& what marvel that they do ſo whoſe eyes are not opened to ſee the Sun beame of Divine light in the Scripture it ſelf, which is Spiritually diſcerned.) Of the Sacraments conferring of Grace, and the like, alſo the Socinian tenents that a man is not bound to believe any Article of Faith, nor any interpretation of Scripture, except it agree with his reaſon, that Paſtors and Miniſters of the word have not now any diſtinguiſhing ſacred vocation, authorizing them to be the Ambaſſadours of Chriſt, to preach and miniſter the Sacraments more nor other Chriſtians (which is alſo maintained by a late *Eraſtian* writer in the Netherlands.) Theſe and the like errors profeſſed and maintained by them, what are they but ſo many legible commentaries and manifeſt interpretations of thoſe corrupt and erroneous principles, which are lurking and ſecretly ſeated in the judgements and underſtandings of naturall and unregenerated perſons, als well learned as uulearned: theſe Hereticks do but bring foorth to the light of the Sun, what is hid within the mynds of other unregenerat perſons,

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as in so many dark dungeons: The like I say of the *Arminian* Doctrine of universall grace; and universall atonement by Christs death. And of Originall sin, that it is not properly sin, (which doctrines are common to many *Anabaptists*, with the *Arminians*,) the like I say also of the *Antinomian* doctrines, that Christ hath abolished not only the curse and rigour and compulsion, but the very rule it self of the morall Law; so that they who are under the Covenant of Grace, are not bound to walk by that rule, that they ought not to repent and mourn for sin, that God doth not afflict them for sin, that Faith without the evidence of any marks, or fruits of Sanctification doth assure the soul of its interest in Christ, and what is that *scientia media* which the *Jesuits* glory of as a new Light, but the very old error of naturall men, which looks upon things contingent as not decreed and determined by the will of God, and what is the *Erastian* way which oppugneth suspension from the Lords Table, Excommunication, and all Church government. 5. What is it but a declaration or *manifesto* of the proud imaginations of mens corruptions, which say within themselves, *Let us break their bands asunder, and cast away their cords from us: And ye take too much upon you* Moses *and* Aaron, *seeing all the congregation are holy every one of them, and the Lord is among them.* I conclude this point, every naturall man hath in his heart, somewhat of Popery, somewhat of *Socinianisme*, somewhat of *Arminianisme*, somewhat of *Anabaptisme*, somewhat of *Antinomianisme*, somewhat of *Erastianisme*, (and I cannot but adde) somewhat of Independency too, so farre as it pleadeth for more liberty then Christ hath allowed, and if every man hath a Pope in his belly, as *Luther* said, then every man hath an Independent in his belly, (for the Pope is the greatest Independent in the world) and tis naturall (I think) to every man to desire to be judged by no man.

Thirdly, when an unregenerat or unsanctified person holds

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fast the profession of the Faith, take heed it be not, because he is not yet tempted, nor put to it in that thing which is the idol of his heart, let him bee brought to this, either to quite the truth and the faith, or to quite what is deerest to him in the world, and see what he will doe in that case. His fruit is but such as growes upon the stony ground, but stay till the Sun of persecution arise and scorch him.

I have the more fully and strongly asserted the inconsistencie of Heresie, and holinesse, as likewise of sound beleeving, and prophane living, and have shewed the joynt fading or flourishing of true grace and true holyneſſe, that this being demonstrated and laid down for a sure principle, may lead us to many practicall and usefull conclusions and corrolaries which I will onely here point at,

First, it cuts off the exception of those who cry out against the censuring, suppressing and punishing of Hereticks by the Christian Magistrate, as if this were a persecuting of pietie or pious persons, when it is indeed a suppressing of a work of the flesh, (for Heresie is no other, *Gal.* 5. 20.) and of that which is either the cause or effect, either the usher or page of some impiety.

Secondly, it confuteth that most pernicious and cursed opinion, that if a man live well, he may be saved in any Religion or any Faith. *Socinus* did hold, that all, whether *Lutherans*, or *Calvinists*, or *Anabaptists*, or *Arians*, so that they live well, shall be saved (as hath been observed) he was a follwer of *Mahomet*, for *Machomet* having compyled his *Alcoran*, partly out of the Jewish, and partly out of the Christian Tenents, and made it an hotch potch out of both, that he might conciliat favour unto it among both, hee held that every one who lives well, whether Jew or Christian shal be saved, he that holds a man may be saved what ever he beleeve, may with as much truth hold that a man may be saved what ever he doe, or however he live.

Vide Orat. in aud. *Abrah. Calovii.* Anno. 1643.

Thirdly,

Thirdly, it stoppeth the mouthes of Hereticks and Sectaries, who call themselves the godly party, *Arrius*, *Photinus*, *Socinus*, *Arminius*, and generally the chief *Heresiarches*, which ever rose up in the Church, have been cryed up by their followers, for men of extraordinary piety, as well as parts, all are not sheep that comes in sheeps cloathing, a false Prophet is a wolfe in sheeps cloathing, *Math.* 7. 15. but it is added, ye shall know them by their fruits, mark *by their fruits*, not by their green leaves, nor faire flourishes, let them pretend what they will, we must beleeve the word of the Lord, that one of the marks of those who are approved, is to hold fast Gospell truths against Heresies, 1 *Cor.* 11. 19. and by the rules of contraries, those infected with Heresie, are made manifest, not to be approved. If that which I have formerly asserted and cleared from Scripture be a truth, as most certainly it is, then it is no truth, but a most dangerous and grace-destroying doctrine which some hold: 1. *viz.* That it is to be much questioned; whether any opinions or Heresies (as they are called) be absolutly inconsistent with beleeving in Jesus Christ (and so damnable, that is, accompanied with eternall damnation) *but only that which is formerlie contradictorie to such a beleeving*. This writer (who is one of the fomenters of the *Scepticisme* of this time) makes much question, whether any error or Heresie be damnable, which doth not formally contradict this proposition, that whosoever beleeves in Jesus Christ shall not perish, but have everlasting life, but I have shewed elsewhere that Heresies denying the God-head of Jesus Christ, are accompanied with damnation (and no marvell) for whosoever beleeveth in Christ, and yet beleeveth not him to be eternall God, doth but believe in a creature, and no creature can redeem us from hell, nor satisfie infinite justice, so are the Heresies concerning justification (which hold that something besides Christs righteousnesse, whither our faith, or works is imputed

Mr. J. Goodwin Hagiomastix sect: 634. 65.

to us to juſtification) damnable, if continued in, *Gal.* 5. 4. that if by damnable Hereſies we mean, ſuch errours as are of dangerous conſequence, and in this reſpect, juſtly and deeply condemnable, or cenſurable by men, *many who hold, and publicklie maintaine damnable Hereſies, in this ſenſe may have, yea, and ſome (as farre as men are able to diſcerne,* de facto) *have true grace and goodneſſe.* If he mean that ſuch have true grace and goodneſſe, in that ſenſe, as *David*, during the time of his continuing in the ſinne of adultery, or *Peter*, during the time of his denying Chriſt, had true grace and goodneſſe; that is, that ſuch doe not totally fall away from true grace, but have the ſeed of God abiding in them: then hee pleadeth no better, then as if one ſhould ſay, the ſin of adultery, the ſin of denying of Chriſt, are not damnable ſinnes, at leaſt, not inconſiſtent with true grace and goodneſſe, but if he will yeeld that errours of dangerous conſequence, which are juſtly and deeply condemnable, are inconſiſtent with true grace and goodneſſe in the ſame ſenſe, as groſſe ſinnes are inconſiſtent therewith; that is, that groſſe and condemnable errors are inconſiſtent with the ſoules growing, thriving, proſpering, & flouriſhing, yea, with any lively acting, and putting foorth of true grace; yea, that groſſe errors doe greatly and dangerouſly impare, abate, diminiſh, weaken, wound, hurt and blaſt true grace and goodneſſe, and doe extremly grieve, and in a great meaſure quench the ſpirit of grace: Then he muſt alſo grant, that to bear with, or wink at groſſe errors, is to bear with, or wink at ſuch things as are extremly prejudiciall, obſtructive, and impeditive to true grace and goodnes.

4. It is but an ignorant miſtake, and a dangerous ſoul deceaving preſumption, for a prophane looſe-liver, or for a cloſe immortified and rotten hearted hypocrite, to thinke or promiſe, that he will ſtand faſt in the faith, and hold faſt the truth without wavering. Whoſoever maketh ſhipwracke of a good conſcience, cannot but make ſhipwracke of faith too. Hee that is

overcome

overcome of a sinne, may be overcome of an error too, when he is tempted in that which is the idol of his heart. Therefore let him who would have light from Christ, awake from his sinnes, *Eph.* 5. 14. Hee that hath not pious affections, and thinkes his orthodoxe judgement will make him stedfast in the faith, is as great a fool, as he that thinkes to ride without a horse, or a Captain that thinks to fight the enemy without souldiers, or a Mariner that thinks to make out his voyage when his ship wants sailes.

5. They that would have Church censures, put forth only upon Hereticks, Apostats, or such as are unsound in the faith, but not upon prophane livers in the Church (which was the error of *Erastus*, and before him, of the Princes and States of *Germany*, in the 100. Grievances, the Originall of which error, so farre as I can finde, was from the darknesse of Popery, for there was an opinion that the Pope might be deposed for Heresie, but not for a scandalous life which opinion *Æneus Sylvius, de gestis concilii Basil*, lib: 1. confuteth, they also upon the other hand, that would have the censure of excommunication put forth upon loose and scandalous livers within the Church, but not for those things, which the reformed Churches call Heresies. So (*Grotius annot:* on *Luke* 6.22. and diverse *Arminians*, diverse also of the Sectaries in *England.*) These I say, both of the one and of the other opinion, do but separat those things which ought not, cannot be separated.

6. There is cause to set a part dayes of fasting and prayers, when Heresies and errors abound, as well as when prophannesse, and grosse wickednesse aboundeth in the lives of people, Christ doth in five of his Epistles to the Churches of *Asia* (to *Ephesus, Smyrna, Pergamos, Thyatyra, Philadelphia*) take notice of false Teachers, Sects, and erroneous Doctrines, commending the zeal in *Ephesus* against them, blaming those in *Pergamos* and *Thyatira*, for tollerating such amongst them, incouraging

ging thoſe in *Smyrna* and *Philadelphia*, by expreſſing his diſpleaſure againſt thoſe Sects. No mention of looſe and ſcandalous livers, diſtinguiſhed from the Sects in thoſe Churches. Either there were ſuch ſcandalous livers in thoſe Churches at that time, or not: If there were, then obſerve, Chriſt mentions not them, but the falſe Teachers and Sectaries, for although both are condemnable, yet he takes ſpeciall notice of ſcandals in Doctrine, and profeſſion, as being matters of the higheſt treaſon againſt him, and the moſt provoking ſinnes in a Church, as being alſo the more deceitfull, and ſecreet poyſon honeyed over with plauſible pretences, and therefore the more needing a diſcovery: If there were no ſuch ſcandalous and prophane livers in theſe Churches. Then note, that Chriſt will have a great controverſie againſt a Church; which hath falſe Doctrines, and pernitious Sects in it, although there were never a ſcandalous perſon more in it. There is therefore cauſe to faſt and pray, for which Chriſt makes a matter of controverſie againſt his Churches: If we have prayed away Popery, Prelacy; the old ſuperſtitious ceremonies; the Malignant Armies, *&c.* O let us cry mightily for this alſo, ſee if wee can pray away Hereſies, and pernitious Doctrines, Sects and Schiſmes.

7. We muſt turne away from, and avoid the fellowſhip of falſe Teachers, and the ſpreaders of dangerous Doctrines, not only that we may bee ſtedfaſt in the truth, but that our hearts may be eſtabliſhed with grace, for there are ſuch reaſons given in Scripture, for avoiding the company of that kinde of men, as highly concerne piety, *avoid them, becauſe they ſerve not Chriſt, but their owne bellies*, *Rom.* 16. 17, 18. from ſuch turne away, becauſe they are men of corrupt minds, ſuppoſing gaine to be godlineſſe, and their diſputings breed envy, ſtrife, railings, evil ſurmiſings, 1 *Tim.* 6. 4, 5. receave them not into your houſes, who bring not the Doctrine

ctrine of Christ, because such have not God, 2 *epist.* of *John vers.* 9. 10, 11.

8. Let no man think that opinions are free, more then practises, or that a man runnes no hazard of his salvation, by erroneous and hereticall opinions. Error of judgement, as well as wickednesse of practise, may bring death and destruction upon the soul, *Jam:* 5.19.20. 2 *Pet:* 2. 1. and 3. 16. *Gal.* 2.21. Hereticks as well as murderers and drunkards, are there excluded from the kingdome of heaven.

9. If thou wouldest keep thy head from erring, *bee sure to keep thy heart from erring*, Psal: 95. 10. *It is a people that do erre in their heart, and they have not known my wayes*, as thou desirest not to be a backslider in the profession of the true faith, be not a backslider in heart, *Prov.* 14. 14. If thou wouldest be preserved from erroneous opinions, pray for the mortification of thy corruptions, *Gal.* 5. 20. with 24.

10. If thou wouldest be firme and stable in the truth, thou must not onely have grace in the heart, but bee established in grace, *Heb.* 13. 9. Bee not carryed about with diverse and strange Doctrines, for it is a good thing that the heart (hee saith not have *grace*, but) be established βεβαιοῦσθαι in grace, *hee that is not established in the present truth*: i. e. in the truth of the times, proves himself (or otherwise makes himself) to bee unstable in grace. If ἀβέβηλος, be ἀβέβαιος, if he that is no prophane one; be yet an unstable one, what doth it profite? It is plainly intimated to us, 1 *Pet:* 5. 8. 9. that such as are not stedfast in the faith, doe not resist Sathan, but are devoured by him, and 2 *Pet.* 1. 12. The Apostle thinks it not enough that Christians be established in the present truth, if they bee not also growing in grace, and making sure their calling and election, and adding one grace to another, *wherefore, saith he, I will not be negligent, to put you always in remembrance of these things*, (to wit, which belong to the stablishing of the heart in grace)

though yee know them, and bee eſtabliſhed in the preſent truth.

Now that the heart may be eſtabliſhed in grace, (and ſo alſo in the truth,) let us endeavour to walk alwayes, as under the eye of God, *Pſal:* 16.8. *Heb:* 11 27. to improve the promiſes, and reſt upon Chriſt for ſtability of heart, 1 *Cor:* 1. 8. for he is our wiſdome and ſanctification, as well as righteouſneſſe and redemption, *ibid. verſ:* 30. Let us intertaine the Spirit of grace, and not grieve him, nor quench him, for by the Spirit of the Lord are we upholden, ſtabliſhed, ſtrengthened, *Pſal:* 51. 11, 12. *Eph.* 3. 16.

11. When it comes to a time of tryall, and to the ſifting of the whole houſe of Iſrael, as corne is ſifted in a ſive, *Amos* 9. 9. they onely are made manifeſt to be approved, in whom there is both ſanctification of the Spirit, and beliefe of the truth, both true piety, and ſound judgement, if either of theſe be found wanting, bee ſure the other is wanting too; what ever ſhew there may be to the contrary. There is a Text, 1 *Cor:* 11. 19. worthy to bee much and often thought upon in theſe dayes; *For there muſt be Hereſies,* (*or Sects*) *among you, that they which are approved, may be made manifeſt among you:* of which Text more anone. Now then for as much as the Church is ſometimes tried by Hereſies, ſometimes by perſecutions, ſometimes by both, ſometimes by other tentations, and for our part, we know not what further tryalls we muſt endure, before this work be at an end, or before we go off the ſtage. As we deſire to hold out in a time of tryall, let us hold faſt truth and holineſſe together, and caſt away from us whatſoever maketh us to offend, whether it be the right eye of an erroneous opinion, or the right hand of a ſinfull will, or the right foot of a carnall affection.

CHAP.

CHAP. XIII.

Whether conscionable Christians and such as love the power and practice of piety, can without defiling their conscience, or without a destructive wounding of the power of godlinesse, embrace and hold the principles of these who call themselves the godly party? Or whether they ought not rather to avoid those who doe now Pharisaically and Donatistically appropriat to themselves the name of the godly party, as being indeed, such who under pretence of Zeal, for the power of godlinesse, hold diverse ungodly principles.

LEt no man here stumble in the threshold, or bee scandalized at the case I put: I intend nothing, either against piety, or truely pious persons, but to vindicat both from those principles of impiety, which some maintaine and adhere unto, under colour of piety. The *Arrians*, *Ebionites*, and *Socinians* in *Poland*, have pretended to bee the godly party there, in so much that *Faustus Socinus* wrote a book entituled thus, *That the men of the kingdome of* Poland, *and the great Dutchy of* Lithuania, *commonly called Evangelicks, who were studious of solid piety, ought altogether to adjoyne themselves to the Assembly of those, who in the same places are falsely and undeservedly called* Arrians *and* Ebionites.

There is as little truth in that pretence, which diverse Sectaries now make to the way of godlinesse, observe but these principles of theirs.

1. That none ought to be punished for Preaching, Printing, or maintaining any error in Faith or Religion, except it be contrary to the very light of nature.

Hence it will follow, that none is to be punished for Preaching or publishing these errors: That the Scripture is not the word of God, That Jesus Christ was an impostor or deceaver, for

for the light of nature will never serve to confute these or such like errors concerning the Scriptures, the truths concerning them, being wholly supernaturall. Mr. *J: Goodwin* in his *Hagiomastix sect.* 58. holds, that he who will hold that there is no Christ, is not so pernicious nor punishable, as that man who lives, as if there were no Christ, and one of his reasons is this, because, saith he, *the sinnes mentioned, adultery, theft,* &c. *are clearly, and at first sight against the light and law of nature, but the denyall of the being of such a person as Christ, who is both God and man, is not contrary to any law or principle in nature.* I desire that the reader may here observe the words of Mr. *Burroughes*, in the Epistle dedicatorie of his Sermon preached before the house of Peers, *Novemb:* 26. 1645. *For connivence at blasphemies, or damnable Heresies; God forbid, any should open his mouth, these who are guilty herein against the light of nature, should be taken off from the face of the earth; and such as are guilty against supernaturall light, are to be refrained and kept from the society of men, that they infect not others.* The latter part of that which he saith, I accept, and I would to God, that so much were put in execution. But why no other Hereticks, or blasphemers should be taken off from the face of the earth, but those onely who are guilty against the light of nature: I finde no reason brought for it, and I doe not understand how it comes to passe, that any who look so much forward to new lights, should herein fall so farre backwark as to the light of nature; or that those who decline the light of nature in matter of Churchgovernment, subordination, appeals, and the like, should nothwithstanding in matters of faith, which are much more sublime, appeal to the light of nature: There is need of some Oedipus here.

2. That in controversies or questions of Religion, we must not argue from the old Testament, but from the new. Hence are these exclamations against old Testament Spirits, *&c.*

which

which might indeed beseem the *Manichees*, who denyed and acknowledged not the old Testament. But to bee heard in a reformed Church, among those who acknowledge the old Testament to be the word of God, as well as the new, 'tis most strange.

Our orthodox protestant writers, condemne as well the *Anabaptists*, who reject and scorne at arguments brought against them from the old Testament, as the *Manichees* who did repudiat the old Testament, as having proceeded from an evill God. See *P. Martyr* in 1 *Cor.* 10. 12. *Aret: proble: theol: loc.* 56.

By this principle they shall not hold it contrary to the will of God under the new Testament, that a man marry his fathers brothers wife, this not being forbidden in the new Testament, but in the old. Some indeed of this time have maintained, that it is not unlawfull to us to marry within these degrees which are forbidden, *Lev:* 18. See Mr. *Edwards* in the third part of *Gangræna, pag* 3. These hold, 'tis onely forbidden to commit fornication with such as are within these degrees, not being married, as if it were not unlawfull to commit fornication with any, be they never so farre without these degrees. By the same principle which rejecteth old Testament proofs, they must deny the duty of children under the new Testament, to marry with their parents consent, and this is one of the foule errors of some Sectaries now adayes, that *though consent of parents unto childrens marriage, was commanded under the law to them that lived then, yet because that was but a ceremonie, 'tis now lawfull to marry without their consent, because we live under the Gospell.* See that same third part of *Gangræna, pag:* 14. By the same principle they must deny that an oath (be it never so just and necessary) may be imposed by authority. Or that the Magistrat ought to put to death, a blasphemer, an incestuous person, an adulterer, a Witch, or the like,

like, (the Scripturall warrants which make these crimes capitall, being in the old, not in the new Testament.) Saith not the Apostle, 2 *Tim:* 3. 16. *all Scripture* (and consequently the lawfull examples, and laudable presidents of the old Testament,) *is given by inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in righteousnesse*, Rom. 15. 4. *Whatsoever things were written aforetime, were written for our learning.* Is not our justification by faith proved, by the example of *Abrahams* justification by faith? *Rom:* 4. Doth not Christ himself defend his Disciples there, plucking the ears of corne upon the Sabbath day, by the example of *Davids* eating the shew bread, and by the example of the Priests killing of sacrifices upon the Sabbath day, *Matth:* 12. Yea, those that most cry out against proofs from examples of the old Testament, are as ready as others to borrow proofs from thence, when they think to serve their turne thereby, which *Aretius, probl: theol: loc.* 56. instanceth in the *Anabaptists*, who would not admit proofs from examples of the old Testament, yet many of them justified the *Bowrs* bloudy warre, by the example of the *Israelits* rising against *Pharaoh*.

3. That if Sectaries and Heretickes make a breach of peace, disturbe the State, or doe evill against the Common-wealth in civil things, then the Magistrate may punish and suppresse them. But Sectaries and Heretickes, who are otherwise peaceable in the State, and subject to the Lawes, and lawfull power of the civil Magistrate, ought to be tollerated and forborne. This is their *Kodesh hakkodashim*, their *holy of holies:* indeed their πρῶτον ψεῦδος. See the compassionat *Samaritan*, pag: 10. *John* the *Baptist*, pag: 57. The bloudy Tenent, *Chap:* 52. *M. S* to *A. S.* pag: 53. 54. The ancient bounds, *Chap:* 1. See now how farre this principle will reach. A man may deny, and cry down the word of God, Sacraments, Ordinances, all the Fundamentals of faith, all Religious Worship. One

may

may have leave to plead no Church, no Minister, no Ordinances; yea, to blaspheme Jesus Christ, and God himself, and yet to escape the hand of the Magistrate, as being no troubler of the State. This I gather from Mr. *Williams* himself in his bloudy Tenent, *Chap. 6.* where hee distinguisheth between the spirituall and the civill peace, and cleares in the instance of *Ephesus*: *Now suppose* (saith he) *that God remove the candlestick from* Ephesus: *yea, though the whole worship of the city of* Ephesus *should be altered. Yet* (*if men be true and honestly ingenuous to city Covenants, Combinations, and principles*) *all this might be without the least impeachment or infringment of the peace of the city of* Ephesus. So that by their principles, if the city of *London* were turning peaceably to *Mahumetanisme*, or *Paganisme*, the Parliament ought not to apply their power for reducing them. If this be not to care for mens own things, not for the things of Christ, what is? And must the Magistrat purchase, or hold them quiet of the state at so dear a rate, as the lose of many soules? What saith Mr. *Williams* himself *Bloudy Tenent*, chap. 33. *It is a truth, the mischief of a blinde Pharisie, blinde guidance, is greater then if he acted treasons, murderers*, &c. *And the lose of one soule by his seduction, is a greater mischief, then if he blew up Parliaments, and cut the throats of Kings or Emperours, so precious is that invaluable Jewel of a Soule.* I could wish this written in marble, or recorded upon the Parliament walls, as the confession of one who hath pleaded most for liberty and tolleration from the Magistrat, to soule murthering Hereticks and deceavers.

But if any Magistrates will not have respect to the honour of God, and salvation of soules, let them take heed to their own intereſt: When the Church of Christ sinketh in a State, let not that State thinke to swimme: Religion and Righteousnesse must flourish or fade away, stand or fall together. They who are false to God, shall not be faithfull to men. It was a

pious saying of *Constantine, Quomodo fidem præstabunt Imperatori inviolatam, qui Deo sunt perfidi?* 'Tis more then paradoxall, and I fear no lesse then Atheisticall, which Mr. *Williams* chap. 70. of the *Bloudy Tenent*, holds, *viz.* that *a false Religion and Worship will not hurt the civill State, incase the worshippers break no civill Law.*

4. That *Socinian* principle, doth now passe for good among divers Sectaries, that a man is bound to believe no more then by his reason hee can comprehend. Mr. *J: Goodwin*, in his 38. *Quærees* concerning the Ordinance, for the preventing of the growing and spreading of Heresies, *quæst:* 29. tells us, that *if reason ought not to regulat, or limit men about the object, or matter of their believing, then are they bound to believe these things, concerning which there is no ground or reason at all, why they should be believed.*

As if this (being understood of humane or naturall reason) were an absurdity. Divine Revelation in Scripture, or *thus saith the Lord*, is the ground or reason of believing, or as School men speak, the *Objectum formale fidei.* But wee are bound to believe, because of *thus saith the Lord*, some things which we are not able to comprehend by our reason; for instance, The Trinity of persons in the God-head, the incarnation of the Sonne of God, his conception of a Virgin, the union of two natures, of God and man in one person. It is therefore a question tending of it self to the subversion of the Christian faith, and so of piety, which that *Quærist* there propoundeth, viz. *Whether ought any man (at least* in sensu composito) *to beleeve the deepest or highest mysterie in Religion, any further or any otherwise, then as, and as farre as, hee hath reason to judge it to be a truth?* The same writer in his *Hagiomastix*, sect. 90. tells us, that *this is sound Divinitie, that reason ought to be every mans leader, guide and director in his faith, or about what he is, or ought to beleeve: and that no man ought to leap with*

his

his faith, till he hath looked with his reason, and discovered what is meet to be beleeved, what not. If this be good Divinity, then *Pauls* Divinity is not good, *Rom.* 8. 7. 1 *Cor:* 2. 14. 2 *Cor:* 10. 5.

5. That the onely right Reformation under the Gospell, *is the mortifying, destroying, and utter abolishing out of the faithfull and elect, all that sinne, corruption, lust, evill, that did flow in upon them, through the fall of* Adam. *This is true Gospel Reformation,* saith Mr. *Dell:* Serm. *on* Heb. 9. 10. *and besides this I know no other.* And after, pag. 11. *Christ dying for us, is our redemption, Christ dwelling and living in us, is our Reformation.* Again, pag: 12. *For the taking away transgression for us, and from us, which is the onlie Reformation of the new Testament, is a work agreeable to none, but the Son of God,* as it is written, His Name shall be called JESUS, for he shall save his people from their sinnes; whereupon all alongs he speaks much against Ecclesiasticall Reformation, and *pag:* 14. He adviseth the Parliament to lay aside their intentions (how pious soever) of the work of Church Reformation; because they are men of war, and the care of this work belongs onely to Christ, the Prince of peace.

'This Doctrine, 1. Is destructive to the solemn League and Covenant of the three Kingdomes, obligeing them to endeavour the Reformation of Religion in Doctrine, Worship, Discipline, and Government. 2. 'Tis destructive to the Reformation begun by *Luther*, continued and prosecuted by all the reformed Churches, and by the *Independent* Churches as well as others. 3. 'Tis contrary to the example of the Apostles themselves, and condemneth them as well as us, for they did not only teach and commend to the Churches, that Reformation which Mr. *Dell* calls the mortifying, or destroying of corruption and lust, or Christ dwelling and living in us, but likewise an externall Ecclesiasticall Reformation, and

severall Canons concerning the Reformation of externall abuses and scandals in the Church: as for instance, that the Churches should abstaine from bloud, and things strangled; that two or three at most should propheſie in the Church at one meeting; that the men should pray with their heads uncovered, the women covered; that young widows should be no longer admitted to serve the Church in attending the sick, and that such widows must be at least 60. years old, and the like. 4. This Doctrine puts Jesus Christ himself in the wrong, because he challenged the Churches of *Pergamus* and *Thyatira*, for suffering and having amongst them these that taught the Doctrine of *Balaam*. 5. Mr. *Dell*, his doctrine openeth a wide doore to the tolleration of the grosseſt and most horrid Idolatries, Blasphemies, Abominations. If thousands in the Kingdome should set up the Masse, and bread Worship, or should worship the Sunne, or should publickly maintain that there is no God, nor any judgement to come, nor Heaven, nor Hell, the Parliament ought not, may not, (by his doctrine) endeavour the reducing and reforming of such people, or the suppressing of such abominations: these offenders must bee let alone till Christ reforme them, & mortify sin in them, which is to him the only Reformation now under the Gospell. 6. And while hee appropriateth this Reformation to the time of the Gospell since Christ came in the flesh, hee doeth by necessary consequence hold, that there was no godly or mortifyed person in the old Testament, and that we must not take *Abraham*, *Moses*, *David*, *Job*, *&c.* for examples of a personall Reformation, or of true holineſſe and mortification. As this doth necessarily follow from this Doctrine, so it seems to have been not far from his meaning and intention. For *pag:* 3. 4. speaking of the time of the old Testament, he saith, *There was no true Reformation, but under all that outward Religion, men were inwardlie as corrupt and wicked as the very Heathen, and without any*

true

true Reformation before God, till Christ who was God in the flesh came with the ministration of the Spirit, and then indeed was the time of Reformation. Then hee comes to explaine what this true Reformation is, *viz. The taking away and destroying of the body of sinne out of the faithfull, &c.* Whence it cannot but follow, that there was no such thing before the comming of Christ, as the taking away and destroying the body of sinne out of the faithfull.

6. There are divers *Arminian* and *Antinomian* Tenents, which very much strengthen the hands of the wicked in his wickednesse, yet such Tenents are maintained by many of these, who call themselves the godly party; for instance that of universall atonement, and Christ dying for all men, mark but the title of Mr. *Moores* book: *The universality of Gods free grace in Christ, to mankinde proclaimed and displayed*, &c. *that all might be comforted, incouraged, every one confirmed, and assured of the propitiation and death of Christ for the whole race of mankinde, and so for himself in particular.*

Hereby the same sweetnesse of Gospell comforts, and the same assurance of an interest in Jesus Christ and his death, is imparted and extended to the humbled, and the unhumbled, to the convinced, and to the unconvinced, to the wounded, and to the unwounded, to beleevers, and to the unbeleevers, to the converted, and to the unconverted; as if all and every one were fit to be comforted and capable of an assurance, that Jesus Christ hath redeemed them, and made satisfaction to the Divine justice in their behalfe. If this bee not to sow pillows, which sinners may securely lye down and sleep upon, what is?

The like I say of that position which Mr. *Sam: Lane* in his *Vindication of free grace* hath oppugned, as an *Arminian* position, preached and asserted by *Mr.* J. Goodwin, *Naturall men may doe such things, as whereunto God hath by way of promise annexed*

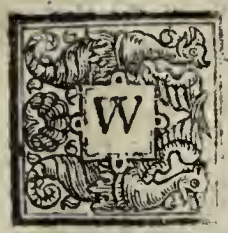
nexed grace and acceptation. Which takes away the neceſſity of preventing grace, and the impotency of nature unto, yea, 'its averſneſſe from any true ſpirituall good, which can be acceptable unto God: every ſuch exalting of nature, is a depreſſing of grace, and Miniſtereth occaſion to unregenerat perſons to pleaſe themſelves too much with their preſent naturall eſtate.

7. Other Tenents are current among many of that party, which are apt to weaken the hearts and hands of the godly in the exerciſes of humiliation, repentance, mortification, and fruits of ſanctification, by holding that God doth not chaſtiſe his children for ſinne; that there is not ſo much as a fatherly diſpleaſure, or anger in God againſt the faults of his children; that God ſeeth no ſinne in *Iſrael*, ſo much as to afflict them for it in this world; that beleevers are not bound to live according to the rule of the morall law; that beleevers are not to be terrified, or at all wrought upon by any threatnings, or by danger and puniſhment of ſinne; that beleevers ought not to trie their ſpirituall eſtate, or ſeek aſſurance of their intereſt in Jeſus Chriſt, and the Covenant of grace, by any gratious ſignes or qualifications, or by any fruits of ſanctification in themſelves, but onely by the inward teſtimony of the Spirit and light of faith, which (ſay they) are of ſufficient credit by themſelves, without the help of any markes of grace. It is informed, that among ſome of the Sectaries of this time, are found theſe Tenents, that adultery is no ſinne, and that drunkenneſſe is none neither, but a help to ſee Chriſt the better; that there is no reſurrection of the dead, nor no hell. See Mr. *Edwards*, in the third part of *Gangræna*, pag: 14, 107.

CHAP

CHAP. XIV.

Another most usefull case of Conscience discussed and resolved, concerning Associations and Confederacies with Idolaters, Infidels, Hereticks, or any other known Enemies of truth, and Godlinesse.



While I have occasion to speak of humane Covenants, it shall not be unprofitable to speak somewhat to that question so much debated, as well among Divines, as among Polititians and Lawyers, whether a confederacy and association with wicked men, or such as are of another Religion, be lawfull, yea, or no. For answer whereunto shortly, let us distinguish, 1. Civill Covenants. 2. Ecclesiastical, Sacred or Religious Covenants. 3. Mixed Covenants, partly civill, partly Religious. The last two being made with wicked men, and such as differ in Religion from us, I hold to be unlawfull, and so do the best Writers. When the Israelites are forbidden a Covenant with the Canaanites, speciall mention is made of their gods, altars, images, *Exod.* 23. 32. and 34. 13. 14. *Jud.* 2. 2. that no such superstitious, unlawfull worship might be tolerated. As for civil Covenants, if they be for commerce or peace, which were called σπονδαι, they are allowed according to the Scriptures, *Gen.* 14. 13. *Gen.* 31. 44. 1 *Kings* 5. 12. *Jer.* 29. 7. *Rom.* 12. 18. Such Covenants the *Venetians* have with the *Turke*, because of vicinity: Such Covenants also Christian Emperours of old, had sometimes with the *Pagans*. It was the breach of a civill Covenant of peace with the *Turke*, that God punished so exemplarly in *Vladyslaus* King of *Hungary*: But if the civill Covenant be such a Covenant as the *Grecians* called συμμαχία to joine in military expeditions together, of this is the greatest debate and controversie among Writers; for my

Zepetus. de pol. Mos. lib. 6. cap. 4. Pelargus in *Deut.* 7. 1, 2, 3. Pareus in *Gen.* 14. Rivetus in *Exod.* 23. 32. Tarnovius tract. de fœderibus.

See Victor Srigel. in 7 paralip.

part, I hold it unlawfull with divers good Writers; And I conceive that *Exod.* 34. God forbiddeth not only Religious Covenants with the *Canaanites*, but even civill Covenants, *vers.* 12. and conjugall Covenants, *vers.* 16. Which is also *Junius* his opinion in his Analysis upon that place. The reason for the unlawfulnesse of such confederacies are brought. 1. From the Law, *Exod*, 23.32. and 34. 12. 15. *Deut.* 7. 2. Yea God maketh this a principall stipulation and condition upon their part, while he is making a Covenant with them, *Exod.* 34. 10. 12. *Jud.* 2. 1. 2. and lest it should be thought that this is meant only of these seven Nations enumerate, *Deut.* 7. the same Law is interpret of four other Nations, 1. *Kings* 11. 1, 2. so that tis to be understood generally against confederacies with Idolaters and those of a false Religion: And the reason of the Law is Morall and perpetuall, *viz.* the danger of ensnaring the people of God: therefore they were forbidden to Covenant either with their gods, or with themselves, for a conjunction of Counsels, and familiar conversation (which are consequents of a Covenant) draweth in end to a fellowship in Religion. 2. From disallowed and condemned examples; as *Asa* his Covenant with *Benhadad*, 2. *Chron.* 16. to *vers.* 10. And *Ahaz*, his Covenant with the King of *Assyria*, 2 *Kings* 16. 7. 10. 2 *Chro.* 28. 16. to 23. And if it should be objected, these are but examples of Covenants with Idolatrous heathens, there is not the like reason to condemne confederacies, and associations with wicked men of the same Religion; I answer. 1. It holds *à fortiori* against confederacies with such of the seed of *Jacob* as had made defection from true Religion, for *Grotius de jure belli & pacis* lib. 2. *Cap* 15. *Num.* 9. noteth, God would have such to be more abominated then heathens, and to be destroyed from among their people, *Deut.* 13. 13. Besides this I adde. 2. We have in other Scriptures examples, which meet with that case also; for *Jehosaphats* confederacy with *Ahab*, 2 *Chron.* 18. 3.

25. 2. Also Zepperus, Pelargus, Tarnovius, ubi supra. Lavater in 2 Paralip. 25. & in Ezek. 16. 26. P. Martyr Loc. Com. Clas. 4. cap 16. *Num.* 23. & comment. in 1 *Reg.* 15. 17. &c. The same thing is holden by Tostatus in 3. *Reg.* 15. *Quest* 14. Corn. a Lat pide in 3. *Pag.* 22. 3.

18. 3. with *Chron.* 19. 2 and after with *Ahaziah* 2. *Chron.* 20. 35. are condemned, which made *Jehosaphat* (although once relapsing into that sin) yet afterwards mend his fault, for he would not againe joyne with *Ahaziah*, when he sought that association the second time, 1 *Kings.* 22. 49. So *Amaziah* having associate himself in an expedition with the *Israelites*, when God was not with them, did upon the Prophets admonition disjoin himself from them, and take his hazard of their anger: 2 *Chron.* 25. 7, 8, 9, 10. *Lavater* upon the place applying that example, noteth this as one of the causes why the Christian Wars with the *Turke* had so ill successe, why saith he, consider what Souldiers were imployed, this is the fruit of associations with the wicked. 3. These confederacies proceed from an evill heart of unbelief, as is manifest by the reasons which are brought against *Ahaz* his League with *Benhadad*, 2 *Chron.* 16. 7, 8, 9. and by that which is said against the confederacy with the King of *Assyria*, *Isay* 8. 12, 13. for as *Calvin* upon the place noteth, the unbeleevers among the people considering their own inability for managing so great a War, thoght it necessary to have a confederacy with the *Assyrians*; but this was from faithlesse feares, from want of faith to stay and rest upon God as all-sufficient. 4. If we must avoid fellowship and conversation with the sons of Belial, (except where naturall bonds or the necessity of a calling tyeth us) *Psal.* 6. 8. *Prov.* 9. 6 and 24. 1. 2 *Cor* 6. 14, 15. and if we should account Gods enemies our enemies, *Psa.* 139. 21. then how can we joyne with them, as confederates and associates, for by this means we shall have fellowship, with them, and looke on them as friends.

Now as to the Arguments which use to be brought for the contrary opinion, First 'tis objected that *Abraham* had a confederacy with *Aner*, *Eschol*, and *Mamre*, *Genesis* 14. 13. *Abraham* with *Abimelech*, *Genesis* 21. 27. 32 and *Isaac* with *Abimelech*,

melech, *Gen.* 26. *Jacob* with *Laban*, *Gen*, 31.44. *Solomon*, with *Hiram*, 1 *Kings* 5. 11. Answ. 1 It cannot be proved that these confederates of *Abraham*, *Isaac*, and *Solomon* were either idolaters or wicked; *Laban* indeed was an idolater: But there are good interpreters who conceive that *Abrahams* three confederates feared God; and that *Abimelech* also feared God, because he speaketh reverently of God, and ascribeth to God the blessing and prosperity of those Patriarchs.

'Tis presumed also that *Hiram* was a pious man, because of his Epistle to *Solomon*, 2 *Chron.* 2. 11, 12. however, 2. Those confederacies were civill, either for commerce, or for peace and mutuall security that they should not wrong one another, as that with *Laban*, *Gen.* 31. 52. and with *Abimelech*. *Gen.* 26. 29. which kinde of confederacy is not controverted.

'Tis objected also that the *Maccabees* had a Covenant with the *Romans* and *Lacedæmonians*, 1 *Macca.* 8, and 12. 1, 2. Answ. 1. That Covenant is disallowed by many good Writers; yet 'tis observed from the Story that they had not the better, but the worse successe, nor the lesse but the more trouble following it. 2. The Story it selfe, 1 *Macc.* 1. 12. tells us that the first motion of a confederacy with the heathen in those times proceeded from the children of Belial in *Israel*. Lastly, it may be objected that persons discontented, and of broken fortunes were gathered to *David*; and that he received them, and became a Captaine unto them, 1 *Sam.* 22. 2. Answ. 1. Some think (and 'tis probable) they were such as were oppressed and wronged by *Sauls* tyranny, and were therefore in debt and discontented, and that *David* in receiving them was a type of Christ who is a refuge for the afflicted, and touched with the feeling of their infirmities. 2. Whoever they were, *David* took care that no prophane nor wicked person might be in his company, *Psal.* 101. yea, *Psal.* 34. 11. (which was penned at that same time when he departed from *Achish* and became

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Captaine of those 400 men) he saith to them, *Come ye children harken unto me, I will teach you the fear of the Lord*, 3. I shall bring a better Argument from *Davids* example against the joyning with such associates in War as are known to be malignant and wicked, Psal. 118. 7. *The Lord taketh my part with them that help me, therefore I shall see my desire upon mine enemies*, Psal. 54. 4. *The Lord is with them that uphold my soul.* Upon this last place, both *Calvin* and *Gesnerus* observe, that although *Davids* helpers were few and weak, yet God being in them, and with them, his confidence was that they should prove stronger then all the wicked; hee intimateth also, that if he had not known that God was with his helpers, leading and inspireing them, he had looked for no helpe by them: 2 *Chron* 25. 7, 8. That *Davids* helpers in the War were lookt upon as sincere, cordiall, and stirred up of God, may further appear from 1 *Chron.* 12. where *David* joyneth with himself *fidos homines qui idem cum eo sentirent*, saith *Lavater* on the place, faithfull men of his own minde: hee addeth, that they were such as hated *Sauls* impiety and injustice, and loved *Davids* vertue. *Vict. Strigelius* calls them, *fideles amicos, faithfull friends.* The text it self tells us, that divers of them joyned themselves to *David* while he was yet in distresse and shut up in *Zicklag*: *vers.* 1. (which was an Argument of sincerity) also, that some of *Benjamin* (*Sauls* own tribe) adjoyned themselves to *David*, and the spirit came upon *Amasai*, who by a speciall Divine instinct spake to assure *David* of their sincerity, *vers.* 2. 16, 18. They also who joyned themselves with *David* after *Sauls* death, *vers.* 23. were not of a *double heart*, but of a *perfect heart*, *vers.* 33. 38. and they all agreed that the first great businesse to be undertaken, should be Religion, the bringing back of the Arke: 1 *Chron.* 13. 3, 4.

This point of the unlawfulnesse of confederacies with men of a false Religion is strangely misapplyed by *Lutherans*, against

confederacies with us, whom they call *Calvinists*: So argueth *Tarnovius Tract. de Fœderib.* But we may make a very good use of it: for as we ought to pray and endeavour that all who are Christs may be made one in him; so we ought to pray against and by all means avoide fellowship, familiaritie, Marriages, and military confederacies with known wicked persons, and such as are of a false or heretical Religion: I shall branch forth this matter in five particulars, which God forbade to his people in reference to the *Canaanites* and other heathens, which also (partly by parity of reason, partly by concluding more strongly) will militate against confederacies and conjunctions with such as under the profession of the Christian Religion do either maintain Heresies and dangerous Errors, or live a prophane and wicked life.

First, God forbade all Religious Covenants with such, and would not have his people to tolerate the gods, images, altars or groves of idolaters: *Exod.* 23. 32. and 34. 13. *Deut.* 7. 5. *Judg.* 2: 2. And although the letter of the Law mention this in reference to the *Canaanites*, yet the best reforming Kings of *Judah* applyed and executed this Law in taking away the groves and high places abused by the *Jewes* in their superstition: And what marvell? If such things were not to be tollerated in the *Canaanites*, much lesse in the *Jewes*. *Theodosius* is comm nded for his suppressing and punishing Hereticks.

Socrat. hist: lib. 5 Cap. 10.

2. God forbade familiar conversation with these heathens, that they should not dwell together with his people, nay, not in the land with them, *Exod* 23. 33. lest one of them being familiar with an *Israelite*, might call him to a feast, and make him eat of things sacrificed to idols, *Exod.* 3. 15, Compare this with *Jud.* 1. 21. *Psal.* 106. 35. Now the Apostle layeth much more restraint upon us, from conversing, eating and drinking with a scandalous Christian, 1 *Cor.* 5. 11. then with a *Pagan* or unbeleever, 1 *Cor.* 1. 27. There is a conversing

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and companying with wicked persons, which is our affliction, not our fault, that is when we cannot be rid of them, do what we can, 1 *Cor.* 5. 10. which is an argument against separating and departing from a true Church, because of scandalous persons in it. The Apostle gives this check to such, go where they will, they shall finde scandalous persons all the world over. There is again a conversing and companying with wicked persons, which naturall and civill bonds, or near relations, or our calling tyeth us unto, as between husband and wife, Parent and Child, Pastor and People, Magistrate and those of his charge. But wittingly & willingly to converse & have fellowship either with hereticall or prophane persons, whether it be out of love to them and delight in them, or for our owne intereſt or some worldly benefite this is certainly sinfull and inexcusable. If we take care of our bodily safety, by flying the company of such as have the plague, yea if we take care of the safety of our beasts, and would not to our knowledge suffer a scabbed or rotten sheep to infect the rest, shall we not much more take care of our own and neighbours souls, by avoiding and warning others to avoide the fellowship of the ungodly, whereby spiritual infection comes. Remember it was but a kinde visite of *Jehosaphat* to *Ahab* which was the occasion of ingageing him into a confederacy with that wicked man, 2 *Chron.* 18. 2, 3.

3 God forbade conjugall Covenants or Marrying with them. *Exod:* 34, 16. *Deut:* 7, 3. The rule is the same against matching with other wicked persons, whether Idolaters or professing the same Religion with us. We read not of Idolatry or any professed doctrinall differences in Religion between the Posterity of *Seth* and the posterity of *Cain*, yet this was the great thing that corrupted the old world and brought on the flood, that the children of God joyned themselves in Marriage with the prophane, *Gen:* 6, 1, 2, 3. *Jehoram* married not

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an heathen, but the daughter of *Ahab*; but 'tis marked, he did evill as did the house of *Ahab*; And what is the reason given for this? *For the daughter of* Ahab *was his wife*, 2 *Kings* 8, 18, and by and by, *vers*: 27. the like is marked of *Ahaziah* the son of *Jehoram*, who *did evill in the sight of the Lord as did the house of* Ahab, *for he was the son in law of the house of* Ahab. The Apostle *Peter* supposeth that Christians marrie such as are *heirs together of the grace of life*, 1 *Peter* 3, 7. see also, *Pro:* 31. 30.

4. God forbade his people to make with the Canaanites *fœdus deditionis* or *subactionis*, (or as others speak) *pactum liberatorium*, he would have his people shew no mercy to those whom hee had destinate to destruction, *Deut*. 7. 2. Herein *Ahab* sinned, making a brotherly Covenant of friendship with *Benhadad*, when God had delivered him into his hand, 1 *Kings* 20. 32, 33, 34. So in all Christian common-wealths, the Magistrate, Gods vicegerent ought to cut off such evill doers, as Gods Word appointeth to be cut off. *Davids* sparing of *Joab* and *Shimei*, being partly necessitate thereto, partly induced by politicall reasons, (whereof he repented when he was dying, nor could his conscience be at ease, till he left a charge upon *Solomon*, for executing justice upon both *Joab* and *Shimei*, 1 *Kings* 2. 5, 6, 7, 8, 9.) are no good presidents or warrands to Christian Magistrates, to neglect the executing of justice. 'Tis a better president which *David* resolveth, upon more deliberatly, *Psal*. 101. 8. *I will early destroy all the wicked of the land, that I may cut off all wicked doers from the City of the Lord.* Marke this *all*, of what degree or quality soever, without respect of persons, and that *early*, and without delay. Lastly, and even *Joab* himself was so far punished by *David*, that hee was cast out of his place and command, 2 *Sam*. 19. 3. & 20. 4.

5. The Law is also to be applyed against civill Covenants, not of peace, or of commerce, but of warre; that is, a League offensive and defensive, wherein we associate our selves with

with idolaters, infidels, hereticks, or any other knowne enemies of truth or godlines, so as to have the same friends or enemies. A covenant of Peace or commerce with such may happen to be unlawfull in respect of some circumstances, as when Peace is given to those Rebells, Murderers, Incendiaries in the Kingdome, who by the law of God ought to be destroyed by the hand of Justice, or when commerce with idolaters is so abused, as to furnish them with the things that they are known to make use of in their idolatry. But as for συμμαχία, a confederacy ingageing us into a Warre with such associats, tis absolutely and in its own nature unlawfull: And I finde it condemned by good Writers, of the Popish party, of the *Lutheran* party, and of the Orthodoxe party. Some of all these are before cited. What holynesse God required in the Armies of *Israel*, see *Deut:* 23.9,11,12,13,14: we may well argue as *Isidorus Peluſiota* doth, *lib.* 3 Epist. 14. If the Law was so severe against such uncleannesses as were not voluntarie, how much lesse would God suffer such as did voluntarily and wickedly defile themselves. Tis marked as a part of *Abimelechs* sin, *Iud:* 9.4. that he *hired vain and light persons which followed him.* God would have *Amaziah* to dismisse an hundred thousand men of *Israel* being already with him in a body, and told him he should fall before the enemy if these went with him, because God was not with them, 2 *Chron.* 25.7. &c. If they had not yet been gathered into a body, it had been much to abstain from gathering them, upon the Prophets admonition, but this is much more, that he sends them away after they are in a body, and takes his hazard of all the hurt that so many inraged Souldiers could do to him or his people, and indeed they did much hurt in going back, *vers:* 13, yet God rewarded *Amaziahs* obedience with a great Victory. In the last age shortly after the begun Reformation in *Germany*, this case of conscience concerning the unlawfulnesse of such confederacies

Sleid.com. lib.7. pag. 106. was much looked at. The city of *Straßburg*, Anno, 1629. made a defensive League with *Zurik*, *Berne*, and *Basil*, *Qui & vicini erant, & dogmate magis conveniebant*, saith *Sleidan*, they were not onely neighbours, but of the same Faith and Religion, therefore they made a confederacy with them. About two yeares after the Elector of *Saxony* refused to take into confederacy those *Helvetians*, because although they were powerfull, and might be very helpfull to him, yet they differing in Religion, concerning the Article of the Lords Supper, he said, he durst not joyne with them as confederats, lest such sad things might befal him, as the Scripture testifieth to have befallen those who for their help or defence took any assistance they could get.

Ibid: lib: 8 pag. 127, de Helvetiis infœdus recipiendis, quod civitates valde cupiebant, Saxo per Legatos respondet, quoniam de cœna Dom. diversum sequantur dogma non sibi licere societatem cum ipsis ullam coire: quanti sit ipsorum conjunctio, propter vires atque potentiam, non se quidem latere, sed eo sibi minime respiciendum esse, ne tristis inde sequatur exitus, quod iis accidisse Scriptura testetur, qui muniendi sui causa, cujusque modi præsidiis usi fuissent. Vide etiam pag. 133. Quod si Zuingliani faterentur errorem atque desisterent, comprehendi etiam in hac pace sin minus, tum deserendos, nec auxilii quicquam eis communicandum, neque fœdus ullum cum ipsis faciendum esse. Et infra lib. 9. pag. 156. Et recipiendos esse placet in hoc fœdus (Smalcaldicum) qui velint atq; cupiant modo, Doctrinâ Augustæ propositam in Comitiis profiteantur, & sortem communem subeant.

The rule was good *in thesi*. although in that particular case misapplyed. The very heathens had a notion of the unlawfulnesse of confederacies with wicked men, for as *Victorinus Strigelius* on 2 *Chron:* 25. noteth out of *Æschylus* his tragedy, intituled, *Seven to Thebe*, *Amphiaraus* a wise vertuous man was therefore swallowed up in the earth with seven men, and seven horses, because he had associat himself with *Tydeus*, *Capaneus*, and other impious Commanders marching to the siege of *Thebe*. Lastly, take this reason for further confirmation, as wee must doe all to the glory of God, so wee must not make Warres to our selves, but to the Lord; hence *the booke of the Warres of the Lord*, Num: 21, 14, and, *the battel is not ours, but the Lords*. 1 Sam: 25, 28, 2 *Chron:* 20, 15. Now how shall we imploy them that hate the Lord, to help the Lord? or how shall the enemies of his glory do for his glory? Shall rebels

bels & traitors be taken to fight in the Kings Wars? Offer it to thy Governour, as it is ſaid, *Mal.* 1. ſee if he would take this wel.

As for the Objections from Scripture, they are before anſwered. There are many other exceptions of mens corrupt reaſon, which yet may be eaſily taken off, if wee will receive Scripture light. That very caſe of *Jehoſophats* confederacy with *Ahab*, taketh off many of them; for although, 1. *Jehoſophat* was a good man, and continued ſo after that aſſociation, not drawn away into Idolatry, nor infected with *Ahabs* Religion, but onely aſſiſting him in a civil buſineſſe. 2. *Ahab* lived in the Church of *Iſrael*, which was ſtill a Church, although greatly corrupted, and hee was no profeſſed hater of God, (only he had profeſſed to hate *Micajah* the man of God,) yea, lately before this he appeared very penitent, and ſome think *Iehoſaphat* now judged charitably of *Ahab*, becauſe of that great humilation and repentance of his, which God did accept, ſo far, as to reward it with a temporall ſparing mercy, 1 *Kings* 21. at the end: then followes immediatly, *Chap:* 22. *Iehoſaphats* aſſociation with him. Although *Iehoſaphat* was alſo joyned in affinity with *Ahab*, *Ahabs* daughter being married to his ſonne. 3. The enemy was the King of *Syria*; and *Jehoſaphat* doth not joyne with a wicked Man againſt any of Gods people, but againſt the infidell *Syrians*; even as *Amaziah* was beginning to joyne with thoſe of the ten Tribes againſt the *Edomites*. 4. The cauſe ſeemes to have been good, as *Carthuſian* on 1 *Kings* 22. 3. and *Lavater* upon 2 *Chron:* 19. 2. note. For *Ramoth-Gilead* was a city of refuge, pertaining to the *Levites* in the Tribe of *Gad*, and ſhould have been reſtored by the King of *Syria* to *Ahab*, according to their Covenant, 1 *Kings* 20. 34. *Daneus* brings that ſame example of *Ahabs* going up againſt *Ramoth-Gilead*, to prove that 'tis juſt to make warre againſt theſe who have broken Covenant with us. 5. *Iehoſaphats* manner of proceeding, was pious

Polit. Chriſt. lib. 7. Cap. 1.

in this respect, that he said to *Ahab*, *enquire I pray thee of the word of the Lord to day*, and again, *is there not here a Prophet of the Lord besides*, he enquireth *ultrà*, and seeks all the light he could there have in point of conscience from Prophets of the Lord, which makes it probable, that those 400. Prophets did not professe, or were not known to *Iehoshaphat* to be Prophets of *Baal*; but were lookt upon as Prophets of the Lord, as *Cajetan* thinketh. Therefore they answer also in the name of the Lord, *the Lord shall deliver it*. 'Tis not likely that *Jehoshaphat* would desire the Prophets of *Baal* to be consulted, or that hee would hearken to them more, then to the Prophet of the Lord *Micajah*, yet in this he failed extremly, that he had too far engaged himself to *Ahab*, before the enquiring at the word of the Lord. How ever it seemes, he was by this enquiring, seeking a faire way to come off againe. 6. *Iehoshaphats* end was good, *Martyr* on 1 *Kings* 22. thinkes *Iehoshaphat* entered into this confederacy with *Ahab*, for the peace and safety of his Kingdome, and to prevent a new War between *Iudah* and *Israel*, such as had been between *Asa* his father, and *Baasha* King of *Israel*, for which end also *Carthusian ibid.* thinks that *Iehoshaphat* took *Ahabs* daughter to his son. Yet notwithstanding of all this, the Prophet *Iehu* saith to him, 2 *Chron.* 19 2. *Shouldest thou help the ungodly, or love them that hate the Lord.* The LXX: read, *hated of the Lord*, which comes all to one thing. And least it should be thought a veniall or light matter, he addeth, *therefore is wrath upon thee from before the Lord.* So that from this example we learn; That let us keep our selves unspotted of the false Religion, or errors of those with whom we associate, let wicked men seem never so penitent, and our relations to them be never so near, let the common enemy be an Infidell, let the cause be never so good, let the manner of proceeding be never so pious, and the end also good; yet all this cannot excuse, nor justifie confederacies and associa-

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tions with wicked and ungodly men. And if God was so angry at *Iehosaphat*, when there were so many things concurring, as might seem to excuse or extenuate his fault, it being also in him a sin of infirmity only, and not without a reluctation of conscience, and a conflict of the spirit against the flesh (which *Pareus* upon 1 *Kings* 22. doth well collect from his desire of enquiring at the word of the Lord, that hee might have occasion to come off) how much more will God bee angry with such as go on with an high hand in this trespasse, casting his word behind them, and hating to bee reformed.

If it be further objected, that we are not able without such confederacies, and help to prosecute a great war alone. This also the holy Ghost hath before hand answered, in the example of *Ahaz* his confederacy with the King of *Assyria*; for he had a great warre to manage, both against the *Syrians*, and against the King of *Israel*, 2 *Kings* 16. 7. also against the *Edomites* and *Philistims*, 2 *Chron.* 28. 16, 17, 18. yet although he had so much to do, this could not excuse the confederacy with the *Assyrian*: he should have trusted to God, and not used unlawfull means. God can save by few, as well as by many; yea, sometimes God thinks not fit to save by many, *Iud.* 7. It shall not be the strength of battell, to have unlawfull confederats, but rather to want them, *Exod.* 23. 22.

If it be said, it is dangerous to provoke, and incense many wicked men by casting them off. This is plainly answered from the example of *Amaziah*, and the 100000. men of *Israel* with him, of which before. If furthermore objection bee made, that he must be gentle and patient towards all, and in meekenesse, instruct those that oppose themselves, 2 *Tim.* 2. 24, 25. *Answ:* 1. Yet hee bids us turne away from the wicked, *ibid: Chap:* 3. 5. Wee ought in meekenesse to instruct, even him that is excommunicate, 2 *Thess:* 3. 15. yet wee are there warned, *vers:* 14. to have no company with him. 2. The An-

gel of the Church at *Ephesus*, is at once commended, both for his patience, and that he could not bear them which were evil.

I shall adde five distinctions which will take off all other objections that I have yet met with. 1. Distinguish between a confederacy, which is more discretive, and discriminative and a confederacy which is more unitive. And here is the Reason why Covenants of peace and commerce, even with infidels and wicked persons are allowed, yet military associations with such, disallowed: for the former keeps them, and us still divided as two: the latter unites us and them, as one, and imbodieth us together with them: for *Thucidides* defines *συμμαχια* to be such a Covenant, as makes us and our confederates to have the same friends and enemies, and 'tis mentioned by writers, as a further degree of Uniou then *σπονδαι*, or Covenants of peace. 2. Distinguish between endeavour of duty, and the perfection of the things, which answeres that exception. *O then, we must have an army all of Saints* (it should be said, *without any known wicked person in it*;) Now even as 'tis our duty to endeavour a purging of the Church, from wicked and scandalous persons, yet when we have done all we can, the Lords field shall not be perfectly purged from tares, til the end of the world, *Matth.* 13. So when wee have done all that ever we can, to avoid wicked persons in an expedition, yet we cannot be rid of them all; but we must use our utmost endeavours, that we may be able to say, 'tis our affliction, not our fault. 3. Distinguish between some particular wicked persons, here and there mixing themselves with us; and between a wicked faction, and Malignant party: The former should be avoided as much as is possible, but much more a conjunction with a wicked faction. *David* would by no means meet and consult with the *Kahal-meregnim*, the Assembly of Malignants; neither did he onely shunne to meet and consult with *vaine persons*; who openly shew and bewray themselves;

Keckerm. de Repub. Spart. disp. 4. lib. 2. Cap. 20.

but

but even *with dissemblers*, or (as the *Chaldee*) *with those that hide themselves, that they may do evill*, Psal. 26. 4, 5. We can know better how to doe with a whole field of tares, in which is no wheat, then we can do with tares growing here and there among the wheat. 4. Distinguish between such a fellowship with some wicked persons, as is necessary (which is the case of those that are married, and of parents and children) or unavoidable, which is the case of those, whose lot is to cohabite in one Town, or in one Family, in a case of necessity, travelling or sailing together; Distinguish, I say, between these and an elective, or voluntary fellowship with wicked men, when love to them, or our owne benefite draweth us thereunto. We neither loose naturall bonds, nor require impossibilities, but that we keep our selves pure, by not choosing or consenting to such fellowship. 5. Distinguish between Infidels, Hereticks, wicked persons repenting, and those who go on in their trespasse: what ever men have been, yet as soone as the signes of repentance, and new fruits appeare in them, we are ready to receave them into favour and fellowship: Then indeed the Wolfe shall dwell with the Lambe, and the Cow and the Bear shall feed, their young ones shall lye down together, meaning, such as were Wolves, Leopards, Bears, and now begin to change their nature · not so with the obstinate, contumacious, and impenitent, who still remaine Wolves, *&c.*

Let us now, 1: Examine our selves, whether there bee so much tenderneſſe of conscience in us, as to close with those Scripture Truths, or whether we are still in a way of consulting with flesh and blood. 2. Be humbled for former miscarriages, and failings in the particulars, and for not walking accurately, according to these Scripture rules. 3. Beware for the future: remember and apply these rules, when we have to do with the practise of them: And that I may drive home

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this naile to the head: I adde, (beſide what was ſaid before) theſe Reaſons and Motives. Firſt, 'tis a great judgement when God *mingleth a perverſe Spirit* in the midſt of a people, *Iſay* 19. 14. ſhall we then make that a voluntary act of our own, which the Word mentioneth as a dreadfull judgement? With this ſpirituall judgement, is oftentimes joyned a temporall judgement, as 2 *Chron*: 16.9: and 20.37. and 28.22. ſo *Hoſ*: 5. 13. 7, 8. compared with *Hoſ*: 8. 8, 9. Where their judgement, ſoundeth forth their ſinne as by an Eccho: The *Chaldee* paraphraſe in the place laſt cited, ſaith, *The houſe of Iſrael is delivered into the hands of the people whom they loved.* Secondly, remember what followed upon Gods peoples mingling themſelves with the heathen, *Pſal.* 106. 35. *They were mingled among the heathen, and learned their works*, Hoſ: 7. 8. Ephraim, *he hath mixed himſelf among the people*, that is, by making confederacies with the heathen, (as *Luther* exponds the place) and by ſeeking their help and aſſiſtance, *Hoſ*: 5. 13. But what followes, *Ephraim is a cake not turned*, hote and overbaken in the nether ſide, but cold and raw in the upper ſide. This will prove the fruit of ſuch confederacies and aſſociations, to make us zealous for ſome earthly or humane thing, but remiſſe and cold in the things of Chriſt; to be too hote on our nether ſide, and too raw on the upper ſide. Whereas, not mingling our ſelves with the wicked: we ſhall through Gods mercy be like a cake turned, that heat and zeal which was before downward, ſhall now be upward, Heavenward, Godward, let it alſo bee remembred, how both *Ahaz*, 2. *Kings* 16. 10. and *Aſa* himſelf, 2 *Chron*: 16. 10. (though a good man) were drawn into other great ſinnes, upon occaſion of theſe aſſociations, with the enemies of God and his people: this ſinne will certainly enſnare men in other ſinnes. 'Tis well ſaid by *Calvin* upon *Ezek*: 16.26. That as we are too prone of our ſelves to wickedneſſe, ſo when wee enter into confederacies with wicked men,

men, we are but seeking new temptations, and as it were a bellows to blow up our own corruptions, as wine being mixed with water loseth of its spirits, and white being mixed with black, loseth much of its whitenesse: so the people of God, if once mixed with wicked enemies, shall certainly losse of their purity and integrity. Thirdly, as these unlawfull confederacies draw us both into great judgements and great sins, so into a great security and stupidity under these great plagues and sins, which will make the estate of such to be yet worse, *Hos:* 7, 9, after *Ephraims* mixing himself among the people, tis added, *Strangers have devoured his strength, and he knoweth it not, yea, gray hairs are here and there upon him, yet he knoweth it not:* although his confederats have distressed him, and not strengthned him, and although there may be observed in him diverse signes of a decaying dying condition, yet he knowes it not, nor takes it to heart; The same thing is insisted upon *vers:* 11. *Ephraim also is like a silly Dove without heart; They call to Egypt, they go up to Assyria.* He is as voide of understanding as a silly Dove, whose nest being spoiled, and *her young ones taken from her* (which the *Chaldee* paraphrase addeth for explications cause) yet she still returneth to those places where, and among those people by whom she hath been so spoiled; So *Israel* will still be medling with those that have done him great hurt. Fourthly, we finde that such confederacy or association either with idolaters or known impious persons, is seldome or never recorded in the booke of God, without a reproofe, or some greater mark of Gods displeasure put upon it. If it were like the Polygamie of the Patriarchs, often mentioned and not reproved, it were the lesse marvell to hear it so much debated. But now when God hath so purposely set so many Beacons upon those rocks, and Shelves that we may beware of them, O why shall we be so mad, as stil to run upon them? It was reproved in the time of the Judges, *Judg:* 2, 1, 2, 3. It was repro-

ed in the time of the Kings; *Ahabs* Covenant with *Benhadad*, *Asa's* Covenant with *Benhadad*, *Ahaz* his confederacy with the *Assyrian*; *Jehosophats* association, first with *Ahab*, then with *Ahaziah*: *Amaziahs* association with those 100000. men of *Ephraim*, when God was not with them, all those are plainly disallowed and condemned. Moreover that reproofe, *Jer*: 2. 18: *And now, what hast thou to do in the way of Egypt, to drink the waters of Sihor? Or what hast thou to do in the way of* Assyria, *to drink the waters of the River?* the Chaldee hath thus; *what have yee to do to associat with* Pharaoh *King of Egypt*— *And what have ye to do to make a Covenant with the* Assyrian? Again after the captivity, *Ezra*: 9. the Jewes mingling of themselves with the heathen is lamented. Fifthly, the great and precious promises of God, may encourage us so, as we shall never say to the wicked, a *confederacy*: for upon condition of our avoiding all such confederacies & conjunctions, God promiseth never to break his Covenant with us, *Judg*: 2: 1, 2. and to receive us as his Sons and Daughters, 2 *Cor*: 6. 14, 16, 17, 18. Sixthly, tis one of Gods great mercies which he hath Covenanted and promised, *I will purge out from among you the Rebels, and them that transgresse against me, Ezek*. 20, 38. Why should we then forsake our own mercy, and despise the counsell of God against our own souls. Seventhly, as it was in *Asa* his experience, 2 *Chron*, 16, 7, 8, so it hath been in our own, God hath done his greatest workes for us, when we were most unmixed with such men.

There is another Objection, which at the writing hereof I have met with: Tis *Davids* confederacy and association, both with *Abner*, 2 *Sam*. 3. 12, 13. and with *Amasa*, 2 *Sam*: 19. 13. whom according to agreement he made Generall of his Hoste, 2 *Sam*: 20, 4. although both of them had been *Davids* enemies, and born armes against him, *Abner* being also scandalous, both for his whoredome, 2 *Sam*. 3, 7. and his treachery against *Ishbosheth* in aspyring to the Crown (which is collected

cted from his going in unto *Sauls* Concubine, as *Absolom* did unto *Davids* afterward) yea for that he had born Arms against *David*, when he knew that God had sworne to make *David* King, and so against the light of his conscience, 2 *Sam:* 39, 18. Answ: 1 *Peter Martyr* commenting upon those places, dissalloweth *Davids* practise in both these cases, especially his League with *Abner*. Should we follow these two examples, not being allowed or commended in Scripture? or should we not rather avoid such confederacies, because of many examples thereof, plainly condemned in the word of God? 2. Whatsoever may be conceived to be allowable or excusable in these examples of *David*, yet it cannot be applied, except in like cases. When *David* covenanted with *Abner*, he was but King of *Judah*, *Abner* undertakes to bring about all *Israel* to him, and that he should make him reigne over all the tribes, whereas otherwise there was no appearance of *Davids* subdueing of all the other tribes; but by a long and bloody Warre. Again, when *David* covenanted and capitulated with *Amasa*, he was in a manner fled out of the land for *Absalom*, 2 *Sam:* 19.9. and was forced to abide in the land of *Gilead* beyond *Jordan*, fearing also (as interpreters observe) that the men of *Judah* having strengthned *Jerusalem* and kept it with a garison for *Absalom*, and having done so much in assisting *Absalom* against *David*, should grow desperat in holding out against him, hoping for no mercy, therefore he is content to make *Amasa* Generall of his Army, upon condition that he would cause the men of *Judah* to bring him back to *Jerusalem*, which *Amasa* moves the men of *Judah* to do, 2 *Sam:* 19, 14; for it was done by his authority, as *Josephus* also writeth, nor could it be done without his authority, for *Absalom* and *Ahitophel* being dead, *Amasa* had the whole power and sole headship of that Army and of all that faction that had followed *Absalom*. Now then let them that will plead for the lawfullnesse of confederacies with wic-

Sanctius & Cornelius Lapide in 2 *Sam.* 19.

Antiq. Jud. lib. 7. Cap. 10.

ked persons from these examples of *David*, first make the case alike, that is, that the wicked one have power of an Army, and of a great part of the body of the Kingdom, to make them either continue in Rebellion and enmity, or to come in and submit. Next let it be remembred that both *Abner* and *Amasa* did a great service, (which was most meritorious at the hands of men) for the good, peace, and safety of King and Kingdom, and they did it at that time also when *David* was but weak, & they had power enough to have continued a War against him. Which is a very rare case, and far different from the case of such as have done and are doing all that they can to pervert and mislead many thousands of the people of God, instead of reducing many thousands to obedience; as *Abner* and *Amasa* did. 3. There are some other answers proper to the one case and the other. There is nothing in the Text to prove, that *David* made such a Covenant with *Abner*, as the Grecians call συμμαχία, or that he Covenanted to make him Generall of his Army, (as afterwards he Covenanted with *Amasa*,) for at that time he could have no colour of reason for casting *Joab* out of his place, as afterwards he had; Therefore I understand with *Sanctius* that the League which *Abner* sought from *David*, was *Fœdus pacis*, a Covenant of Peace. *Hierome* readeth, *fac mecum amicitias*, make friendship with me, for before they had been enemies: So that this League is not of that kind which is chiefly controverted. As for *Amasa*, I shall not goe about (as some have done) to excuse or extenuate his fault in joyning with *Absalom*, as not being from any malice or wicked intention against *David* his Uncle; But there is some probability that *Amasa* was a penitent and hopefull man. Sure *David* had better hopes of him, then of *Joab*: And if it be true which *Josephus* writeth, that before *David* sent *Zadock* and *Abiathar* to the men of *Judah*, and to *Amasa*, frequent messages came from them to the King, desiring to be received into his favour; how-

Antiq. lib. 7, cap. 10.

ever

ever *Amasa* being so willing and ready to do so much for *David*, when he might have done so much against him, *David* as he could not doe his businesse without him, so hee had some ground to hope well of him; considering withall, that *Amasa* was not set upon this business by any offence or displeasure at the other party, as *Abner* was. 4. Even as this example, so far as concerneth the laying aside, and casting off of *Ioab*, and not preferring his brother *Abishai* in his room (both of them being guilty of *Abners* bloud, 2 *Sam.* 3. 30. and both of them being too hard for *David*) helpeth to strengthen that which I have been pleading for.

The point being now so fully cleared from Scripture, here is the lesse reason to argue contrariwise from humane examples in Christian States and Common-wealths. The word of God must not stoupe to mens practises, but they to it. Yet even among those whose examples is alledged for the contrary opinion, there want not instances for cautiousnesse and conscientiousnesse, in choosing or refusing confederats. As namely among the *Helvetians* or *Suitzers*. They of *Zurik* and *Berne*, when once reformed, renounced their League made before with the *French* King, for assisting him in his Wars, and resolved onely to keep peace with him; but would not continue the League of συμμαχία, or joyning with him in his Wars. And whatsoever were the old Leagues about 300. years agoe, mutually binding those Cantons each to other for aid and succour, and for the common defence of their country, and for preservation of their particular rights and liberties, and for a way of decideing controversies and pleas, between men of one Canton and of another, (which Leagues are recorded by those that write of that Common-wealth) yet after the Reformation of Religion, there was so much zeal on both sides, that it grew to a war between the Popish and the Protestant Cantons, wherein as the Popish side strengthened themselves by

See Mr. Fox. acts and monuments, vol. 2. pag. 86. 9. 870. edit. 1489.

See the Estates Principalities and Empires of the world, translated by *Grimston*, pag. 364. to 370.

Acts and moun. ments, *ubi supra* pag. 872. *Sleid.* Com. lib. 7. pag. 106 110. 120.

by a confederacy with *Ferdinand* the Emperours brother, so the Protestant side, *Zurik*, *Berne*, and *Basil* entered into a confederacy, first with the city of *Strasburgh*, and shortly thereafter with the *Lantgrave* of *Hesse*, that thereby they might bee strengthened, and aided against the Popish Cantons. The differences of Religion put them to it, to choose other confederates. Nevertheless, I can easily admit what *Lavater* judiciously observeth, upon *Ezek.* 16. 26, 27, 28, 29. that Covenants made before true Religion did shine among a people, are not to be rashly broken; even as the beleeving husband, ought not to put away the unbeleiving wife, whom he married when himself also was an unbeleever, if she be willing still to abide with him. Whatsoever may be said for such Covenants, yet confederacies with enemies of true Religion, made after the light of Reformation, are altogether unexcusable.

Peradventure some have yet another Objection: this is an hard saying (say divers Malignants) we are looked upon as enemies, if we come not in and take the Covenant, and when we are come in and have taken the Covenant, wee are still esteemed enemies to the cause of God, and to his servants. *Answ.* This is just, as if those traitors, Covenant breakers, and other scandalous persons, from which the Apostle bids us turne away, 2 *Tit.* 3. 5. had objected, if we have no forme of Godlinesse, we are looked upon as aliens, and such as are not to be numbered among Gods people, yet now when wee have taken on a forme of godlinesse, we are in no better esteem with *Paul*, but still he will have Christians to turne away from us: Yea, 'tis as if workers of iniquity living in the true Church, should object against Christ himself, if we pray not, if wee hear not the word, *&c.* we are not accepted, but rejected for the neglect of necessary duties, yet when wee have prayed, heard, *&c.* we are told for all that: *Depart from me yee workers of iniquity, I never knew you.* Men must bee judged according

cording to their fruits, according to their words and works, and course of living; and if any who have taken the Covenant, shew themselves in their words and actions, to be still wicked enemies, our eyes must not bee put out with their hand at the Covenant.

If any disaffected shall still insist and say; But why then are we receaved, both to the Covenant and to the Sacrament, nay, why are wee forced and compelled into the Covenant. *Answ.* 1. If any known Malignant, or complier with the Rebels, or with any enemy of this Cause hath been receaved, either to the Covenant or Sacrament, without signes of repentance for the former Malignancy, and scandale (such signes of Repentance, I mean, as men in charity ought to be satisfied with,) 'tis more then Ministers and Eldership can answer, either to God, or the Acts and constitutions of this nationall Church. I trust all faithfull and conscientious Ministers have laboured to keep themselves pure in such things. Yea, the Generall Assembly hath ordained, that known compliers with the Rebels, and such as did procure protections from the enemy, or keep correspondence and intelligence with him, shall be suspended from the Lords-supper, till they manifest their repentance before the Congregation. Now if any after signes, and declaration of repentance, have turned again to their old wayes of Malignancy, their iniquity bee upon themselves, not upon us. 2. Men are no otherwise drawn or forced into the Covenant, then into other necessary duties. Nay it ought not to be called a forceing or compelling. Are men forced to spare their neighbours life, because murther is severly punished? Or are men compelled to be loyall, because traitors are examplarily punished? There may, and must be a willingnesse and freenesse in the doing of the contrary duty; although great sinnes must not go away unpunished. Men are not compelled to vertue, because vice is punished, else vertue were not

vertue.

vertue. Those that refuse the Covenant, reproach it, or rail against it, ought to be looked upon as enemies to it, and dealt with accordingly: yet if any man were knowne to take the Covenant against his will, he were not to be receaved. 3. These two may well stand together, to censure the contempt or neglect of a duty, and withall to censure wickednesse in the person that hath taken up the practise of the dutie. If any *Israelite* would not worship the true God, hee was to be put to death, 2 *Chron.* 15. 13. but withall, if worshipping the true God, hee was found to bee a murtherer, an adulterer, *&c.* for this also hee was to bee put to death. The Generall Assembly of this Church hath appointed, that such as after admonition, continue in an usuall neglect of Prayer, and the Worship of God in their families, shall bee suspended from the Lords-Supper, till they amend: Yet if any man shall be found to make Familie Worship a cloak to his swearing, drunkennesse, adultery or the like, must these scandalous sinnes be uncensured, because hee hath taken upon him a forme of godlinesse? God forbid. 'Tis just so here, refusers of the Covenant, and railers against it, are justly censured: But withall, if wickednesse and Malignancie, be found in any that have taken the Covenant; their offence and censure is not to be extenuated, but to be aggravated.

I had been but very short in the handling of this question, if new objections coming to my eares, had not drawn me forth to this length. And now I finde one objection more. Some say, the arguments before brought from Scripture, prove not the unlawfulnesse of confederacies, and associations with Idolaters, Heretickes, or prophane persons of the same Kingdome, but onely with those of another Kingdome. *Answ.* 1. Then by the concession of those that make the objection, 'tis at least unlawfull, to associate our selves with any of another Kingdome, who are of a false Religion, or wicked life.

2. If

2. If familiar fellowship, even with the wicked of the same Kingdome be unlawfull, then is a military association with them unlawfull; for it cannot be without consulting, conferring, conversing frequently together. It were a prophane abusing, and mocking of Scripture to say, that we are forbidden to converse familiarly with the ungodly of another kingdome, but not with the ungodly of the same kingdome, or that we are forbidden to marry with the ungodly of another Kingdome, but not with the ungodly of the same Kingdom, for what is this, but to open a wide gate upon the one hand, while wee seem to shut a narrow gate upon the other hand? 3. Were not those military associations, 2 *Chron:* 19. 2. and 25. 7, 8. condemned upon this reason, because the associats were ungodly, haters of the Lord, and because God was not with them. Now then, *à quatenus ad omne*, the reason holds equally against associations with any, of whom it can be truly said, they are ungodly, haters of the Lord, and God is not with them. 4. God would have the Camp of *Israel* altogether holy and clean, *Deut.* 23. 9. to 14. clean from whom? not so much from wicked heathens (there was not so much fear of that) as from wicked *Israelites*. 5. Saith not *David*, *I will early destroy all the wicked of the land*, Psal. 101. 8. and, *Depart from me all ye workers of iniquity*, Psal. 6. 9. How can it then be imagined, that he would make any of them his associats, and helpers in Warre.

Amandus Polanus Comment, in *Ezek:* 16. 26, 27, 28. *Qui Ecclesiæ scortationem, hoc est idololatriam vel falsam doctrinam, & confederationes cum impiis reprehendit, non est Hereticus, non est Schismaticus, non est ingratus adversus matrem Ecclesiam: Alioquin etiam* Ezekiel *cum* Jeremiâ, *aliisque Prophetis, faiset Hereticus, aut Schismaticus, aut ingratus.*

CHAP. XV.

Of uniformity in Religion, worship of God, and Church Government.

THe word *Vniformity* is become als odious to divers who plead for Liberty and Tolleration, as the word *Conformity* was in the Prelats times. Hence proceeded Mr *Delles* book againſt uniformity, and Mr *Burtons* book, intituled, *Conformities deformity*. I confeſſe my love and deſire of uniformity hath not made mee any whit to depart from my former principles againſt the Prelaticall conformity, or the aſtricting of mens conſciences (at leaſt in point of practiſe and obſervation) to certain rites, whether unlawful or indifferent in their own nature, under pain of cenſure. Yet I muſt needs juſtifie (as not only lawfull, but laudable) what the ſolemne League and Covenant of the three Kingdoms, obligeth us unto, namely to endeavour to bring the Churches of God in the three Kingdomes to the neareſt conjunction and uniformity in one Confeſſion of Faith, one Directory of Worſhip, one forme of Church Government and Catechiſme.

It is alwayes to be remembred, that good things, yea the beſt things may be dangerouſly abuſed by the corruptions of Men, eſpecially when the times are generally corrupted. *Luther* had reaſon in his time, and as the caſe ſtood then, to decline a generall Synod of Proteſtants for unity in ceremonies (which ſome moved for) before the doctrine of Faith, and the ſubſtance of the Goſpell was ſetled. He ſaid the name of Synods and Counſels was almoſt als much ſuſpected with him, as the name of free will, and that he would have the Churches freely and voluntarly to comply and conforme in externall rites, by following the beſt examples in theſe things, but by

no means to be compelled to it, or snares prepared for the consciences of the weak. See *Melchior Adamus in vit: Lutheri pag:* 128,129. But if *Luther* had found als good opportunity and als much possibility of attayning a right uniformity in Church government and Worship, as God vouchsafeth us in this age, I do not doubt, but he had been more zealous for it, then any of us now are, or if hee had been in *Calvins* stead, I make no question he had done in this businesse as *Calvin* did. So that we ought to impute it rather to their times and places in which they lived, then to the difference of their Spirits, that *Luthers* zeal was wholly spent upon the doctrine of Free grace. *Calvins* zeal did also extend it self to Discipline, about which *Luther* was unwilling to make any busines at all. But for further satisfaction to truly tender consciences, and that they may not fear we are leading them back again to Egypt, I desire that these particular differences between the Prelaticall Conformity, and the Presbyteriall uniformity according to the Covenant, may be well observed.

First, they did after the Heathenish and Popish maner affectat ceremonies, and a Pompous externall splendor and spectability, and made the Kingdome of God come with observation. We desire to retain only the ancient Apostolicall simplicity and singlenesse, and we conceive the fewer ceremonies, the better, knowing that the minds of people are thereby inveagled and distracted from the spirituall and inward duties.

Mentes humanæ mirificè capiuntur & fascinãtur ceremonialium splendore & pompa Hospin: epist: ante lib: de orig: monacho.

2. Much of the Prelaticall Conformity consisted in such things as were in themselves & in their own nature unlawful, and contrary to the word. Shew us the like in any part of our uniformity, then let that thing never more be heard of. Uniformity in any thing which is unlawfull is a great aggravation of the sin.

3 They conformed to the Papists, we to the example of

the best reformed Churches, which differeth als much frm their way, as she that is dressed like other honest women differeth from her that is dressed like a whore.

4. The Prelatical conformity was for the most part made up of sacred ceremonies, which had been grossely and notoriously abused either to Idolatry or Superstition, and therefore being things of no necessary use, ought not to have been continued, but abolished as the brazen serpent was by *Hezekiah*.

But in our uniformity now excepted against, I know no such thing (and I am confident no man can give instance of any such thing in it) as a sacred Religious rite or thing which hath neither from Scripture nor nature any necessary use, and hath been notoriously abused to idolatry or superstition, if any such thing can be found, I shall confesse it ought not to be continued.

5. They imposed upon others and practised themselves ceremonies (acknowledged by themselves to be in their own nature meerly indifferent, but looked upon by many thousands of godly people, as unlawfull and contrary to the word) to the great scandall and offence of their brethren. Our principle is, that things indifferent ought not to be practised with the scandall and offence of the godly.

6. Their way was destructive to true Christian Liberty both of Conscience and practise, compelling the practise and conscience it self, by the meer will and authority of the Law-makers. *Obedite præpositis* was the great argument with them to satisfie consciences, *Sic volo, sic jubeo, sit pro ratione voluntas*. We say that no Canons nor constitutions of the Church can bind the conscience *nisi per & propter verbum Dei*, *i.e.* except in so far as they are grounded upon and warrantable by the word of God, at least by consequence, and by the Generall rules thereof. And that Canons concerning things indifferent bind not *extra casum scandali & contemptus*, *i.e.* when they may be omitted

ted without giving scandall, or shewing any contempt of the Ecclesiasticall authority.

7. The Prelaticall ordinances were *after the commandements and Doctrines of men*, as the Apostle speaks, *Col:* 2,22. compare *Mat:* 15. 9. *But in vain do they worship me, teaching for doctrines the commandements of men.* Where *doctrines* may fitly expresse the nature of significant mysterious ceremonies (such as was the Pharisaicall washing of hands, cups, tables, &c. to teach and signifie holines) all sacred significant ceremonies of mans devysing, we condemne as an addition to the word of God, which is forbidden no lesse then a diminution from it. Let many of those who object against our uniformity, examine whether their own way hath not somewhat in it, which is a sacred significant ceremony of humane invention, and without the word; for instance, the anointing of the sick in these dayes when the miracle is ceased, the Church Covenant, *&c.* For our part, except it be a circumstance, such as belongeth to the decency and order, which ought to appear in all humane societies and actions whether civill or sacred, we hold that the Church hath not power to determine or enjoyne any thing belonging to Religion: And even of these circumstances we say that although they be so numerous and so various, that all circumstances belonging to all times and places could not be particularly determined in Scripture, yet the Church ought to order them so, and hath no power to order them otherwise, then as may best agree with the generall rules of the Word. Now setting aside the circumstantials, there is not any substantiall part of the uniformity according to the Covenant, which is not either expresly grounded upon the word of God, or by necessary consequence drawn from it, and so no commandement of men, but of God.

Other differences I might adde, but these may abundantly suffice to shew that the Prelaticall conformity and the Presbyterian

terian uniformity are no leſſe contrary one to another, then darknes and light, black and white, bitter and ſweet, bad and good.

And now having thus cleared the true nature and notion of Uniformity, that its altogether another thing from that which its oppoſers apprehend it to be, the work of arguing for it may be the ſhorter and eaſier, Mr. *Dell* in his diſcourſe againſt uniformity, argueth againſt it both from nature and from Scripture. I confeſſe if one will *tranſire de genere in genus*, as he doth, its eaſie to find a diſconformity between one thing and another, either in the works of Creation, or in the things recorded in Scripture. But if one will look after uniformity *in uno & eodem genere*, in one and the ſame kind of things (which is the uniformity we plead for) then both nature & Scripture giveth us preſidents not againſt uniformity, but for it. It is a maxime in naturall Philoſophy, that *motus Cœli eſt ſemper uniformis velocitate*, the Heavens do not move ſometime more ſlowly, ſometime more ſwiftly, but ever uniformly. God himſelf tels us of the ſweet influences of *Pleiades*, of the bands of *Orion*, of the bringing foorth of *Mazaroth* in his ſeaſon, and of the other ordinances of Heaven, which all the power on earth cannot alter nor put out of courſe, *Job* 38, 31, 32, 33. of the ſea which is ſhut up within the decreed place, & within the doors and barres which it cannot paſſe, *verſ:* 10, 11. And generally all the great works which God doeth there diſcourſe of, each of them in its own kinde is uniforme to it ſelf: So likewiſe, *Pſal:* 104. Hath not God ſaid, that *while the earth remaineth, ſeed time and harveſt, and cold and heat, and ſommer and winter, day and night ſhall not ceaſe*, *Gen.* 8, 22. If there were not an uniformity in nature, how could fair weather be known by a red ſky in the evening, or foul weather by a red and lou'ing ſky in the morning? *Mat:* 16, 2, 3. If there be not an uniformity in nature, why ſaith *Salomon*, *The thing that hath been, it is that which*

which shall be, and there is no new thing under the Sun? Eccl. 1.9. is it not an uniformity in nature that *the Stork in the heavens knoweth her appointed times, and the Turtle, and the Cran, and the Swallow observe the time of their comming*, Jer. 8.75. Is not that an uniformity in nature? Jo. 4.35. *There are yet foure moneths and then cometh harvest?* As the Apostle saith of the members of the body which we think to be lesse honourable, *upon these we bestow more abundant honour*, 1 Cor. 12.23, so I may say of these things in nature which may perhaps seem to have least uniformity in them (such as the waxing and weaning of the Moon, the ebbing and flowing of the Sea, and the like) even in these a very great uniformity may be observed.

As for Scripture presidents, There was in the old Testament a marvelous great uniformity both in the substantialls and rituals of the worship and service of God. For instance, *Num. 9.3.* 'tis said of the Passeover, *ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall ye keep it.* Exod. 12,49. *One Law shall be to him that is homeborn, & unto the stranger that sojurneth among you.* Another instance see in the Sacrifices, *Levit*, first 7. chapters. Another instance *Act.* 15,21. *For* Moses *of old time hath in every city them that preach him, being raed in the Synagogues every Sabboth day.* A fourth instance in the courses and services of the Priests and Levits, 1 *Chron*, 23, 24, 25, & 26. *Luke* 1, 8, 9. The like in other instances.

Of the Church of the new Testament, it was propheſied, that God would give them one way, aswell as one heart, *Jer:* 32.39. that there shall not onely be one Lord, but his Name one, *Zack:* 14.9. Wee are exhorted to walk by the same rule, so farre as we have attained, that is, to study uniformity, not diversity in those things which are agreed upon to bee good and right, *Phil.* 3.16. Doeth not the Apostle plainly intimat and commend an uniformity in the Worship of God,

1 *Cor:*

1 *Cor.* 14. 27. *If any man speak in an unknown tongue, let it be by two, or, at the most, by three, and that by course, and let one interpret,* vers. 33. *for God is not the author of confusion, but of peace, as in all the Churches of the Saints,* vers. 40. *Let all things bee done decently and in order.* Hee limiteth the Prophets to that same number, of two or three; even as he limiteth those that had the gift of tongues, *vers.* 29. And was it not a great uniformity, that he would have every man who prayed, or propheſied, to have his head uncovered, and every woman covered, 1 *Cor.* 11. Doeth not the same Apoſtle, beſides the Doctrine of faith, and practicall duties of a Chriſtian life, deliver ſeverall Canons to bee obſerved in the Ordination and Admiſſion of Elders and Deacons, concerning widows, concerning accuſations, admonitions, cenſures, and other things belonging to Church policy, as appeareth, eſpecially from the Epiſtles to *Timothy and Titus?* And 1 *Cor.* 16. 1, 2. hee will have an uniformity between the Churches of *Galatia*, and of *Corinth*, in the very day of putting forth their charity. *Now concerning the collection for the Saints, as I have given order to the Churches of* Galatia, *even so doe you, upon the first day of the week, let every one of you lay by him in store,* &c. In the ancient Church, although there was not an uniformity in all particulars among all the Churches; for inſtance in the point of faſting, ſome faſting on the Sabbath, ſome not, ſome taking the Lords-Supper faſting, ſome after meals, which differences in faſting, gave occaſion to the old rule: *diſſonantia jejunii non diſſolvit conſonantiam fidei.* Although likewiſe, there was a great difference between the cuſtome of one Church and another, in the time and manner of celebrating the Lords-Supper. And in other particulars, as *Auguſtine*, *Socrates* and the Author of the *Tripartite* Hiſtory, record unto us. Yet the *Centuryes* and other eccleſiaſticall Hiſtorians, ſhew us in every *Century*, a great uniformity in thoſe ancient times, even in ve-

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ry many things belonging to Church government, and forme of Worship. Neither can any man doubt of the great uniformity in the ancient Church: Who is not a stranger to the Canons of the ancient Councells. And although *Irenæus* and others justly blamed *Victor* Bishop of *Rome*, for excommunicating the Churches of *Asia*, and the *Quartodecimans*, because of their disconformity, in keeping of *Easter*, yet the endeavoring of the neareſt uniformity in that particular, was so farre from being blamed, that it was one cause (though neither the sole nor principall) of the calling and conveening the Councell of *Nice*, which Councell did not leave it arbitary to every one, to follow their owne opinion concerning *Easter*, but by their Canon determined, that it should not be keept upon the same day with the Jews, that is, upon the 14. day of the moneth.

CHAP. XVI.

Whether it be lawfull, just, and expedient, that there be an ordinance of Parliament, for the taking of the solemne League and Covenant, by all persons in the Kingdome, under a considerable penaltie. Or an answer returned to a Gentleman, who had consulted a friend concerning this question.

FIrst of all, that I may rightly deduce and state the matter of fact, 'tis to be remembred.

That the solemne League and Covenant hath been the strongest band of Union in this common cause of Religion and Liberty, and that which the common enemies, have mainly endeavoured with all their might to overthrow.

That the chief motive to engage *Scotland*, was professed to

be the Reformation of Religion, and uniformity according to the Covenant.

That the League and Treaty between the two Kingdomes, is in pursuance of the ends of the Covenant, especially the aforsaid ends of Religion.

That the declaration of both Kindomes, emitted to other Nations, doeth hold forth to the world, that our war is for the ends of the Covenant, and that we should never lay down armes, till these were obtained.

That by order of Parliament, the Covenant was turned in Latine, and sent abroad to the reformed Churches, with letters from the Assembly of Divines.

That upon the former assurances, the Church and Kingdome of *Scotland*, the Parliaments of both Kingdomes, the Assembly of Divines, the city of *London*, and many thousands in *England*, have taken the Covenant, and have sworne most solemnly, that they shall constantly, really, and sincerly, during all the dayes of their lifetime, with their lives and fortunes, stand to the performance of it. And both Kingdomes have suffered the losse of their goods chearfully, laid out their means, and laid downe their lives resolutly in pursuance thereof.

At the Treaty of *Vxbridge*, the propositions for Religion (of which the confirming of the Covenant, is the first and chiefest) were acknowledged to be of such excellency, and absolute necessity, as they were appointed to be treated of in the first place, and that no peace nor agreement should be, till they were first agreed unto.

The same Propositions for Religion, are yet set down in the first place amongst the Propositions sent last to the King, as being agreed unto by the Parliaments of both Kingdomes.

And that now the Kings answer to the Propositions is delayed,

layed, the house of Commons have thought fit, to turne the Propositions into Ordinances, to shew their constant resolution of adhering thereto, and that they may be of greater force, and receave the better obedience from the Subjects, have converted the Propositions for civill matters into Ordinances, and (that their zeal and constancy may appear for Religion, which is of greatest moment, and wherein the glory of God, and the good of his Church is most concerned) it is desired, that the Propositions concerning the Covenant, may be likewise turned into an ordinance, with a considerable penalty, that so we may give some reall evidence, that we do not seek the things of this world in the first place, and the Kingdome of Heaven, and the righteousnesse of it in the last; Much lesse, that *Demas*-like we forsake it as lovers of this present world.

Now the grounds and reasons for such an Ordinance may be these.

1. It were a great unthankfulnesse to God, if after sacred and solemne vowes made in time of our greatest dangers, and when after our vowes, God hath begun to deliver us, and hath dissipated our Enemies, we should now grow wearie of paying, and performing those vowes. We may say of the Covenant, as the Prophet said of the laying of the foundation of the second Temple. Consider whether from that very day God did not sensibly blesse us, and give a testimony from Heaven, to his own Cause and Covenant. And now shall the Covenant which was our glory and ornament before God and men, be laid aside as a worne or moth-eaten garment? God forbid.

2. If the taking of the solemne League and Covenant, bee not enjoyned by authority of Parliaments, under a penalty, but left arbitrary, this were an opening in stead of shutting of the doore unto as many as are apt and inclinable to refuse and

oppose the Covenant, yea, to as many as write or speak against it, and maintaine opinions or practises contrary to it. The impiety and obstinacy of such persons, if not punished, but connived at, or tacitely permitted by the Parliaments, involveth them and the Nation as partakers of the sinne, and so consequently of the judgement.

Although the oath which *Joshua* and the Princes of Israel made to the *Gibconites*, was made unadvisedly, and without asking counsell from the mouth of the Lord, yet some hundred yeares after being broken, that breach brought a nationall judgement, till justice was done upon the offenders. How much more may a Nationall judgement bee feared, if even in our dayes the contempt and violation of a most lawfull and sacred oath, bee winked at? Surely God will not wink at their sinne, who wink at his dishonour. Better not to have vowed, then not to pay and performe.

3. When King *Josiah* made a solemne Covenant (the effect whereof was a through Reformation, the taking away of the ancient and long continued high places, the destroying of *Baals* Vessels, Altars, Priests, *&c.* 2 *Kings* 23. throughout) he did not leave this Covenant arbitrary: *But he caused all that were present in Jerusalem, and Benjamine to stand to it,* 2 *Chron.* 34. 32. In all which he is set forth as a president to Christian Reformers, that they may know their duety in like cases.

4. All who did take the solemne League and Covenant are thereby obleiged in their severall places and callings (and so the houses of Parliament in their place and calling) to endeavour the extirpation of Popery, Prelacy, Heresie, Schisme, Superstition, and Prophanesse. How is this part of the oath of God fulfilled, if the Covenant it selfe, made for the extirpation of all these, be left arbitrary?

5. The Vow and Protestation was not left arbitrary. For by the vote, *July* 30. 1641. it was resolved upon the question

stion, that whosoever would not take that Protestation, are declared to be unfit to bear any office in the Church or State, which was accordingly published. But the solemne League and Covenant must be at least more effectuall then the Protestation, for the narrative, or preface of the Covenant, holdeth forth the necessity of the same, as a more effectuall means to be used, after other means of Supplication, Remonstrance, and Protestation.

6. This same solemne League and Covenant was not in the beginning left arbitrary, for some members were suspended from the house, for not taking it. And in the Ordinance, 2 *Feb.* 1643. it is ordained and enjoyned, that it be solemnly taken in all places throughout the Kingdome of *England*, and dominion of *Wales*. And withall, in the instructions and orders of Parliament, then sent into the Committees, it was appointed that the names of such as refuse it, should be returned to the Parliament, that they may take such further course with them, as they shall thinke fit. In the Ordinance of Parliament, for Ordination of Ministers, (both the first and the last Ordinance) the person to be ordained, is appointed and obleiged to addresse himself to the Presbyterie: *and bring with him a testimony of his taking the Covenant of the three Kingdomes.* Again, by the ordinance for election of Elders, dated the 19. of *Aug*: 1645. No member of any Congregation, may concurre or have voice in the chooſing of Elders, but such as have taken the Nationall Covenant.

7. In the first Article of the Treaty between the Kingdomes, signed *Novemb*: 29. 1643. 'Tis agreed and concluded, that the Covenant bee sworne and subscribed by both Kingdomes, not that it shall bee taken by as many as will in both Kingdomes, but that it shall bee taken by both Kingdomes. How shall this be performed, if it bee still left arbitrary?

8. In the Propositions of peace, 'tis plainly supposed and intimated, that the taking of the Covenant shall bee enjoyned under some penalty. Otherwise we have not delt faithfully, neither with God nor man, in tendering that second Proposition to the King, concerning his consent to an act of Parliament in both Kingdomes respectively, for the enjoyning the taking of the Covenant, by all the Subjects of the three Kingdomes with such penalties as by mutuall advice of both Kingdomes, shall be agreed upon.

9. If other Propositions of peace be turned into Ordinances, and this of the Covenant not so, it will strengthen the calumnies cast upon the Parliament by the Malignant party, that they have had no intention to setle Religion according to the Covenant, but that they entred into the Covenant for bringing in the *Scots* to their assistance, and for gaining the good opinion of the reformed Churches.

10. It will also be a dangerous president to separat between the legislative power, and the corrective or punitive power. For if after the ordinance of Parliament injoyning and ordaining that the Covenant be taken universally throughout the whole Kingdome, there be no sanction nor penalty upon these who shall refuse it, let wise men judge, whether this may not expose the authority of Parliament to contempt.

11 I shal conclud with this Syllogisme, That which is not only sinful in it self, but a great dishonour to God, a great scandall to the Church, & withall a disobedience to the lawfull Ordinance of authority, may and ought to be punished, by this Christian and reforming Parliament. But their offence which still refuse to take the Covenant, is not only sinfull in it self, but a great dishonour to God, a great scandall to the Church, and withall a disobedience to the lawful Ordinance of Authority.

Therefore the offence of these who still refuse to take the Covenant

Covenant, may and ought to be punished by this Christian and reforming Parliament.

Objections answered.

1 *Object.* The Covenant ought not to be compulsory but free: Good things grow evill when mens consciences are thereunto forced. *Answ.* 1. An Ordinance injoyning the taking of it under a certain penalty, were no other compulsion, then was used by King *Josiah* and others, yea by this present Parliament upon their own Members, and upon Ministers to be ordained, as is evident by the passages above expressed. The Parliament hath also by their Ordinance dated the 23. of *August* 1645. imposed the Directory of Worship under certain mulcts and penalties to be inflicted upon such as do not observe it, or preach or write against it. 2. Tis no tyranny over mens consciences, to punish a great and scandalous sin (such as the refusing and opposing of the Covenant, or a divyding from it) althogh the offender in his conscience believe it to be no sin, yea peradventur believe it to be a duety. Otherwise it had been tyranny over the Conscience to punish those who killed the Apostles, because they thought they were doing God good service, *Joh:* 16, 2. Thirdly, if they who make this Objection be so tender of mens consciences, why would they keep up an Army when there is no Enemy, and continue taxes and burthens upon the exhausted Counties, which are altogether against the consciences of the generality of people in the Kingdome. If in these things they will have the conscience of any to be forced, and in the Covenant the consciences of some left at liberty, this is not fair and equall, and it will be generally apprehended, that such men study their own interest more then the Publick.

2. *Object:* The Covenant was occasionall, and temporary, being made upon the occasion of the prevalency and growing power of the Enemy (as is mentioned in the narrative) which fundation being taken away, the superstructure cannot stand.

Answ. 1.

Answ. 1. *Ex malis moribus bonæ nascuntur Leges.* Shall wee therefore be no longer bound to obey and maintaine good lawes, becauſe the evils which gave occaſion to their making have ceaſed. 2. The Covenant doth in expreſſe words oblige us conſtantly, and all the dayes of our lives, to purſue the ends therein expreſſed. So that to hold it but a Temporary obligation is a breach of Covenant. 3. There is not any one of the ends of the Covenant which is yet fully attained. The very Directory of Worſhip is not obſerved in moſt places of the Kingdome. Neither is the abolitione of Prelacy, and of the Book of common prayer yet eſtabliſhed by Act of Parliament. 4. If we had attained the ends of the Covenant (which we have not) yet *non minor eſt virtus quam quærere parta tueri*, and the recidivation may prove worſe then the firſt diſeaſe.

3. *Object.* Some things in the Covenant are diſputable, for inſtance, good and learned men differ in their opinions about Prelacy. *Answ:* 1. The oath of Supremacy was much more diſputable, and great diſputs there were among good and learned men about it, yet it hath been impoſed upon all Members of Parliament. 2. If the very materials of the Covenant be ſtuck at, whether they be good in themſelves, there is the greater danger to leave all men to abound in their own ſenſe, concerning things of the higheſt conſequence.

4. *Object:* The Army which hath ſerved us ſo faithfully and regained our Liberties, ſhall by this Ordinance looſe their own greateſt Liberty, which is the Liberty of their conſciences. *Answ:* 1. In the Ordinance and Inſtructions of Parliament dated the 2 *Feb:* 1643. It was ordained that the Covenant ſhould be ſpeedily ſent to my Lord Generall, and the Lord Admirall, and all other Commanders in Cheiff, Governours of Towns, &c. to the end it may be taken by all Officers and Souldiers under their command. I hope the Parliament did not here take from their Army the Liberty of their conſciences.

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2. The Army must either take Lawes from the Parliament, or give Laws to the Parliament. If they will as the Parliaments servants, submit themselves to the Ordinances of the Parliament (which hath ever been professed they would doe) then the objection is taken away. But if they will be the Parliaments Masters or fellows, and Independent upon the Parliament it self, and at libertie to reject as they list so good or wholesome an Ordinance as the taking of the Covenant, then God have mercy upon us, if the Parliament doe not preserve their owne rights and priviledges, with which the Kingdome hath entrusted them. 3. If an Ordinance imposing the taking of the Covenant under a considerable penaltie, be to the Army *scandalum acceptum*. The not passing of such an Ordinance will be *scandalum datum* to the city of *London*, and to many thousands of the godly and well affected of the Kingdome, both Ministers and People, who have faithfully adhered to, and served the Parliament, and will still hazard their lives and fortunes in pursuance of the ends of the Covenant; yea, a horrible scandall to the reformed Churches abroad, whose hearts were once comforted and raised up to expect better things. 4. God forbid, there be any such in the houses of Parliament, as would admit of deformation instead of Reformation, and all maner of confusion in place of government. Would not this be the ready way to banish all Religion, and open a door for all sorts of Schisme and Hæresie? And shall this be the fruits of the Labours, blood and expences of the three Kingdomes, in place of Reformation and Uniformity, to admit of such a Liberty and horrible confusion? Let it not be told in *Gath*, nor published in *Askelon*, least the *Philistims* rejoice, least the daughters of the uncircumcised triumph.

CHAP. XVII.

Of Infant Baptiſme.

MAſter *Tombes* in his Apology for the two Treatiſes, and appendix concerning Infant Baptiſme, inſerts a letter to Mr. *Selden*, *pag.* 90. in which he intimateth his opinion, that Pædobaptiſme did not ſucceed into the roome of circumciſion, wherein he ſaith, hee was the more confirmed, having read of Baptiſme, uſed among the Jews before the time of *John Baptiſt*, in their admitting of Proſelytes, and that therefore *John* was not accuſed for Baptizing, as if that had been a Novation or new rite introduced, but for Baptizing without authority.

I do not marvell that Mr. *Tombes* is ſo cautious, that Baptiſme ſhould not be thought to ſucceed into the roome of circumciſion, for ſo he ſhould make baptiſme more like to the circumciſion of the *Arabians*, who are not circumciſed, till they be 13. years old (as *Zonaras Annal. tom.* 1. *de rebus Judaicis*, *pag.* 13. tels us) becauſe their forefather *Iſhmael* was circumciſed about that age, then to the circumciſion of the eight day, ordinarily uſed among the people of God under the old Teſtament. For my part, I think the Apoſtle, *Col.* 2. 11, 12. doth plainly hold forth, that baptiſme hath ſucceeded into the roome of circumciſion: which is alſo the common and receaved opinion of Divines. However, becauſe Mr. *Tombes* doth rather think that the Chriſtian baptiſme, ſucceedeth to that baptiſme uſed among the Jews in their admiſſion of Proſelytes, this hath Miniſtred occaſion to mee, to apply my thoughts, to ſearch a little into the Originall of Baptiſme by water, and whether the Originall thereof, or that which God had

had respect unto in the institution thereof, maketh any thing against, or for Infant-baptisme.

That Baptizing with water is a divine institution, is plaine from *John* 1. 33. *He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, &c.* As for that which this institution had reference unto in the old Testament, or Jewish customs, first of all consider *Ezech.* 16. 4. *As for thy nativity in the day thou wast borne, thy navell was not cut, neither was thou washed in water to supple thee, &c.* Where the *Chaldee* saith, *The Congregation of* Israel *was like unto a childe cast out into the open field, whose navell is not cut, and it is not washed in water, that it might be cleansed.* The *Septuagint* whom *Hierome* followeth, *and thou art not washed in water unto salvation.* εἰς σωτηρίαν *in salutem.* *Hierome* applyeth it to Baptisme, as being necessary even to Infants who are in their bloud and sinfull pollution, and have therefore need to bee washed in the Laver of regeneration, and baptized.

Hier. in Ezech. 16. & in aqua non es lota in salutem. Cruenta infantium corpora, statim ut emittuntur ex utero lavari solent. Ita ut generatio spiritualis, lavacro indiget salutari. Nullus enim mundus à sorde nec si unius quidem diei fuerit vita ejus, & in Psalmis legitur: In iniquitatibus conceptus sum, & in delictis concepit me mater mea. Secunda nativitas solvit primam nativitatem. Scriptum est enim. Nisi quis renatus fuerit ex aqua & Spiritu Sancto, non potest intrare in regnum dei. Multaque sunt lavacra quæ Ethnici in Mysteriis suis, & Hæretici pollicentur, qui omnes lavant, sed non lavant in salutem. Propterea additum est, & aqua non es lota in salutem. Quod quidem non solum de Hæreticis, sed de Ecclesiasticis intelligi potest; qui non plena fide accipiunt Baptismum salutare.

Not onely the Hebrews, but the Heathens had a custome of washing Infants soon after their birth, in those hote countries. Hence that of *Virgil. lib. 9. Æneid.* ——

Durum à stirpe genus, natos ad flumina primum
Deferimus, sævoque gelu duramus, & æstu.

Pineda de rebus Solomonis, *lib* 1. *cap.* 13. noteth that from the Hebrews and Egyptians, this custome of washing new born babes was derived almost to all nations, for which purpose, he citeth many Testimonies.

In the next place consider, that as the institution of Baptisme by water related to that in *Ezech*: 16. 4. So also to the Typicall Baptisme of all the Children of *Israel*, men, women, and children in the red sea, and in the cloud, 1 *Cor*: 10. 1. 2. *Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea. And were all baptized unto* Moses *in the cloud and the sea.* The Apostle speaking there of the Church which was brought out of Egypt (whom he calls our fathers, because they were the people and Church of God long before us, and from them the law and service of God was transmitted and propagated to us) sheweth that as their Sacraments could not profit them to salvation, they living in sinne and provoking God after they had receaved those Sacraments, no more can our Sacraments profit us, if wee sinne as they did. For their priviledges were the same with ours. The Manna and Water out of the Rocke was the same for substance and signification to them, which the Supper of the Lord is to us; the same spirituall meat, the same spirituall drinke was given both to them and us. So likewise their passing through the Sea, and under the cloud was the very same for substance and signification with our Baptisme, and they were externally baptized with a true Sacrament of Baptisme, as well as wee. That Baptisme of theirs, did fitly resemble this Baptisme of ours in diverse respects. For instance. 1. They were first brought out of Egypt before they were brought through the sea, so we are first redeemed by Christ, and finde grace and favour in his eyes, before we receave the seals of the Covenant of grace. Baptisme is intended onely for the redeemed of the Lord. 2. They were baptized unto *Moses*, (or as the *Syriak*, and *Arabik*, as likewise *Augustine*, by *Moses*) that is, *Moses* was the leader and commander of the people, (so *Theophylact*) and hee the Captaine of their salvation, or rather *Moses* was a typicall

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Mediatour typifying Christ; or they were baptized unto *Moses*, that is, they were by Baptisme dedicated and consecrated to that Doctrine, Covenant, promise of life, faith and obedience, which God revealed by the hand of *Moses*. So are we baptized unto Christ, or unto his death, and the benefits and fruits thereof. The same Covenant of grace for substance, was sealed by their Baptisme and ours. 3. That Baptisme of theirs did visibly separat between them and the Egyptians: for the cloud divided them from the Egyptians, and the Sea drowned the Egyptians. So our Baptisme, which is unto us a token of Salvation, is unto aliens and those without a token of perdition, and distinguisheth between the Church and the rest of the world. 4. Their Baptisme was by water, both in the sea and cloud (it being also probably conceaved that they were sprinkled with drops both of the sea and cloud) so is ours by water. 5. The sea resembleth the water, the cloud resembleth the Spirit in our Baptisme. So *Athanasius*. that is beside the water in Baptisme, the Spirit is also powred out from on high, and there is an influence of grace from above, according to the good pleasure of Gods will, upon so many as are ordained to eternall life. That the cloud did typifie the Spirit was *Damascens* observation, who is herein followed by some interpreters. 6. They passed but once through the red sea; but the cloud continued alwayes with them in the wilderness. So the externall Baptisme is a transient action, and but once used to one person, not reiterated; but the Spirit and gracious presence of God continueth ever with them in this world. 7. They passed through the sea, and were under the cloud, and so baptized, before they did eat of the Manna, or drink of water out of the Rocke, so must wee bee baptized, before we be fit to receave the Lords supper. 8. All that were baptized in the sea and cloud, were not acceptable to God, for with many of them God was not well pleased, and

he ſware in his wrath, that they ſhould not enter into his reſt; ſo of thoſe that are now baptized, many are excluded from the heavenly *Canaan.*

For theſe and the like reſpects the Apoſtle compareth, paralelleth and equalleth their Sacramentall priviledge of Baptiſme with ours. And as *P. Martyr* obſerveth upon the place, the Apoſtle doth not give inſtance in their circumciſion, but in their Baptiſme, that his paralell and compariſon with our Baptiſme might be the more evident. Now therefore if this paralell hold ſo fully, then adde two conſiderations more to make it yet more full; they are both of them againſt the Anabaptiſts. Firſt they were truly baptized with water, when but wet or beſprinkled under the cloud, (and therefore the Apoſtle ſaith, they were *baptized in the cloud*) ſo are we and our children truly baptized with water, when ſprinkled as well as dipped, which is not at all inconſiſtent, but moſt agreable to the ſignification of the verbe βαπτίζειν. For althogh it ſignifieth *immergere, tingere,* in which ſenſe *Julius Pollux, lib: 1. cap, 9.* reckoneth among the paſſions of a ſhip, βαπτίζεσθαι, *ſubmergi* to be drownd or run under water (and if any ſhall contend that the native ſignificatiõ of βαπτίζω, is *mergo,* or *tingo,* I neither think it can be convincingly proved, nor that it maketh againſt ſprinkling, though it were proved) this I hope cannot be denied that βαπτίζω, doth alſo ſignifie *abluo, lavo,* and ſo is uſed for any maner of waſhing by water, which whoſoever will deny ſhall contradict *Heſychius, Budæus, Stephanus, Scapula, Arias Montanus, Paſor* in their *Lexicons,* and the Holy Ghoſt himſelf, 1 *Cor:* 10. 2. 2 *Heb:* 9. 10 *Luke* 11. 38. with *Mark.* 7. 3, 4. Secondly I obſerve, that though the infants of the people of *Iſrael* were not fitt to eat of the Manna and drink of the water out of the Rock, as thoſe of ſome age did, yet the youngeſt of their Infants were baptized and received a ſacramentall ſeal of their intereſt in Chriſt and the covenant of Grace, which is a notable preſident to our

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Infant-baptisme, and it must needs hold, unlesse we weaken, yea subvert the Apostles argumentation in that place. For what more certain then that among so many hundreth thousand people, there were diverse Infants who had not yet the use of reason, nor were able to give an account of their Faith? What more uncontravertable then that these Infants were with the rest of the congregation baptized in the Sea and under the cloud; being externally incorporated in the Commonwealth of *Israel*, and the seed of *Abraham*? What more manifest then that the Apostle holds foorth to us that their baptisme was materially or substantially the same with ours, both for the grace signified and sealed, and for the very element of water? So that this Infant-baptisme of theirs, is (upon the matter and according to the Apostles doctrine) a good warrant for Infant-baptisme among us, as well as if the new Testament had expresly told us that some Infants were baptized by Christ or his Apostles. This argument hath taken deep impression in my thoughts, and while I look after the suffrage of Divines, I finde some of very good note have had the same notion from this Text aga[illegible] the Anabaptists, shewing also that their objections again[illegible] nfant-baptisme fall as heavy upon that baptisme of the children of *Israel*. My Reverent Brother M[r]. *Baillie*, hath drawn an argument from the same Text for Infant-baptisme. See *Anabaptisme. p.* 149, 150.

Synopf. purior. Theol. Disp. 44. Thes. 48. Item exempla infantium Israeliticorum, qui non minus quam Israelitæ adulti, sub nube & in mari rubro fuerunt Baptizati, teste Apostolo 1 Cor. 10. Gualther. Archetyp. in 1 Cor. 10. 1, 2. Confutantur Anabaptistarum errores. Negant infantibus baptismum, quia nuspiã legatur esse baptizatos, & quia mysterium non intelligant. At Baptizati sunt omnes qui mare transierunt, inter quos infantes quoque fuerunt. Exod. 20. Deinde neque isti intellexerunt mysteria, nec ideo Symbola prophanata sunt.

But now thirdly whereas tis stood upon that the Originall of Baptisme was derived from the Baptisme used among the Jews in the admission of Proselytes, first it must be proved by these who are of this opinion, that the Jewish custome of baptizing

tizing with water the Proselytes whom they received, is older then *John Baptist*, which I finde supposed, yet not proved. Mr. *Ainsworth* on *Gen.* 17. 12. is indeed of that opinion that the custome of baptizing Proselytes, is older then *John Baptist*, but he brings no Testimony for this, older then *Moses Maimonides*. Mr *Marshall* in his defence of Infant baptisme. *pag.* 170. yeeldeth to Mr. *Tombes*, that Baptisme was a knowne rite among the Jews at their admitting of Proselytes, long before it begun to be a Sacrament of Divine Institution. And so from Mr. *Tombes* his own supposition, he argueth for Infant-baptisme, which he had reason to doe. Nevertheless I have never yet read any proof or Testimony brought to prove the Baptisme of Proselytes, which is not far short of *John Baptist* or Christs dayes. The Scripture mentions no signe or seal or ceremony of the initiation of Proselytes, but circumcision, after profession of their faith and desire to worship the true God and to be of his people. The baptizing of Proselytes was one of the Jewish traditions and inventions in their later and declining times. When it began I have not yet found, neither have I yet seen any proof which can make that custome older then *John Baptist*, or as old as Christs baptisme. Next let it be proved to be as old as it can, yet the greatest searchers of the Jewish Antiquities have observed that the Baptisme of Proselytes was administred not only to those who were grown up and of age, but to children also under age. So Dr *Buxtorf*. and Mr *Selden*.

Buxt. Lex. Chald. Rabb. & Talumd. pag. 407.

proselyto minorem; conferunt Baptismum ex decreto domus judicii, hoc est, Senatus. M. Selden de jure nat. & gent. lib. 2. cap. 2. ut Gentiles majores ad hunc modum ex animi sui sententiâ proselyti fiebant, ita minores (masculi ante annum decimum tertium præter diem unicum, fœminæ ante annum duodecimum & diem insuper expletum) ex sententia sive patris sive fori cui suberant in Judaismum pariter cooptati. Atque actus tam forensis quam paternus assensum eorum tum in circumcisione & Baptismo, tum in sacrificio offerendo quod sequebatur, supplebat. Si verò minor, simulac ætatem compleverat, Judaismo renunciasset, nec eum omnino postquam major erat, fuisset amplexus, ita dein evanuit, quicquid per initiamenta quibus ex assensu sive paterno, sive forensi cooptatus est, ut in Gentilis plane conditionem rediret.

Such a Proselyte under age the Hebrew writers call גר קטן,

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Ger katan: and they reckon a sonne to be *minor & puer*, from his nativity till he be thirteen years old (for which see *Buxtorf* in the word קטן) so that by their principles a child of one year or two years old might bee baptized as a Proselyt upon the consent of the Father or of the court.

Filius ex quo natus est, dum fuerit tredecim annorum vocatur minor et puer.

I conclude, that since the institution of Baptisme by water hath respect unto those baptizings or washings in the old Testament, which are mentioned *Ezek*: 16,4. 1 *Cor*, 10. 1. 2. whereof Infants as well as aged persons were partakers; and since the very *Talmudists* admit the Infants of Proselytes als wel as themselves to Baptisme, surely Mr. *Tombes* hath gained nothing, but looſed much by starting this question.

I adde another Text, *Eph*: 5. 26. where the Apostle (having respect as I conceive to those passages in the old Testament) saith, that Christ *loved the Church and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word, that he might present it, &c.* Are not the children of the faithful parts of this Church, which Christ loved, and for which he gave himself, that he might sanctifie and cleanse it, and that he might present it to himself a glorious Church, not having spot or wrinkle? If so, then remember that whole Text is copulative; and none that belong to the Church and bodie of Christ may be secluded from any part of the Text. We may als well hold that the Children of beleivers not yet grown up to knowledge and the use of reason, are incapable of the love of Christ, or of justification, sanctification and glorification by Christ, as to hold that they are uncapable of the *washing of water by the word, i.e.* of Baptisme, which cannot be made void, but is efficacious to all the members of Christ, young and old, by vertue of the word of promise and Covenant of grace sealed in that Sacrament; according to that of *Augustine, Accedit verbum ad elementum & fit Sacramentum*: The washing of water, by the word, can no more be restricted to the Church

of aged or actuall beleevers, then Christs love and death with the ends and effects thereof, can be restricted to such. The complication of these benefites, is clearer in the Originall; the the neareſt rendering, whereof is thus, *That cleansing it with the laver of water, by the word, he might sanctifie it.* The Tigurine version thus, *ut illam sanctificaret, mundatam lavacro aquæ*, &c.

CHAP. XVIII.

Of the use of a Table in the Lords Supper. And of the communicants their coming to, and receaving at the Table.

THat a Table ought to be so farre used, as that the Elements of bread and wine ought to be set upon it, is not (I think) controverted; but whether there be so much light from Scripture, as that all the communicants ought to come to, and receave at the Table; This I conceave to be the question. For resolution whereof, I humbly offer these following considerations.

First of all it may easily appeare, that the first guests whom our Saviour intertained at this Sacrament of his body and bloud, receaved at the Table. *Chrisostome de proditione Judæ*, Serm. 30. Comparing the Eucharisticall supper with the passeover, saith, that both of them was celebrated, ἐν αὐτῇ τῇ τραπέζῃ at or on the very same Table. The common Supper, the Paschall and the Eucharisticall were all at the Table, *Luke* 22, 21. *But behold, the hand of him that betrayeth me, is with mee on the table.* John 13. 28. *Now no man at the Table knew, &c.* Which Texts I do not understand of the Lords Supper (as some do) but of the common Supper. But I suppose no man did ever imagine, that the Apostles being before set at the Table, did remove

remove from it when they were to receave the Lords Table. Peradventure it will be replyed (for so it hath been replyed by some) that the first Communicants their sitting and receaving at the Table, was occasionall, in respect that they had been sitting before at the common and at the Paschal supper, so that in this particular, we are no more bound to follow Christs example, then in the other occasionall cicumstances, the upper chamber, unleavened bread, after supper, *&c.* Beside, Christ had but twelve communicants, unto whom he was to give the Sacrament, and so might conveniently make them all sit at the table, which now in many Churches cannot conveniently be done. Finally, that it is as great a deviation from Christs example to have divers succeissive tables, without which innumerous Congregations, all the communicants cannot receave at the table.

I answer. 1. 'Tis *gratis dictum*, that sitting at the Table was occasionall, or such as hath not a standing, but a temporary reason for it, and there is this reason to the contrary: occasionall circumstances in that action, which are not to be imitated by us, were such as Christ was limited unto by the law, or by the providence of God, so that therein he was not left at a liberty or latitude to choose to doe otherwise. For instance, it was not allowed by the Law to have any other bread in *Jerusalem*, during the feast of passeover, but unleavened bread onely. The upper room was the place assigned by the Master of the house, God so ordering. After supper it must be, because it must succeed to the passeover, being also the Testament, or latter will of Jesus Christ. There was also a providentiall limitation, to such and so many communicants, that is, not exceeding the number which was allowed to eat the passeover together. Let some such reason be brought to prove that sitting at table, was occasionall, else let it not be called so. Sure if Christ had not thought it fitteſt, and chooſed

it as the best way, that his Disciples should receave his last Supper at the table, it was free to him to have changed their posture without encroachment upon any law of *Moses*, or upon any providentiall limitation. Secondly, I am herein the more confirmed, because Christ himself, as it were on purpose to shew, that the sitting and receaving at Table was not occasionall, but such a thing as he meant to commend unto us for our imitation, he gives this standing and permanent reason for it, that it is a peice of honour that he will have put upon those whom he inviteth, calleth, and alloweth to eat and drink with him, *Luke* 22. 27. for whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat?

This *at meat* is not in the Originall, where wee finde onely ὁ ἀνακείμενος, *he that sitteth*, wee may aswell and better supply *at table*, from *vers:* 21. adde *vers:* 30. That yee may (here I supply from *vers:* 27. and *Matth.* 8. 11. *Sit downe and*) *eat and drinke at my table in my Kingdome, and sit on thrones, judging the twelve Tribes of Israel.* Here is an honour of *Communion*, and an honour of *Jurisdiction:* The honour of *Communion*, is to eat and drink at his Table in his Kingdome, and this honour (signified by their sitting, eating and drinking at his table in his last Supper) he puts upon them as beleeving communicants, so that it belongs to all such. There is another honour joyned with a speciall judiciall prerogative, to sit on Thrones, and judge the twelve Tribes of *Israel*, and herein there is somewhat meant peculiarly of the Apostles, which is notwithstanding mentioned else were in a different phrase, as a Prerogative of all the Saints, 1 *Cor:* 6. 2. Thirdly, it cannot be denyed, but that the first communicants who receaved from Christ, might with more ease and conveniency be placed at the table, then can bee now in many Churches, which have been accustomed to another way. But we must not bring down

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our rule to our conveniences, rather bring up our conveniencies to our rule. It is no hard matter to alter pewes and such like things in Churches, where the present posture is inconsistent with following the patterne: and a lesse alteration will serve then is apprehended. Fourth'y, the flux and reflux (so to speak) of severall successive tables, where there is a great number to communicat, and the repeating, or pronouncing, and applying to those severall tables of receavers, the words, *Take ye, eat ye*, which Christ pronounced but once in one act of distribution, these things (I say) cannot be justly charged as deviations from the example of Christ, when the same providence which limited him to a fewer number, calls us to distribute to a great number: Neither can they who so charge us, ever make good what they alledge, unlesse they prove that although Christ had been distributing this Sacrament to all the 500. Disciples, to whom hee appeared after his resurrection (suppose I say, there had been so many communicants) yet he had given them all at once the elements, and had said but once, *Take ye, eat yee*, and that there had been no intermission at all, nor no partition into severall successive Companies. If this can be proved, then they say much against the use of successive Tables, otherwise not. Fifthly, our dissenting brethren of the *Independent* way, who dislike our severall and successive tables in one Congregation, as a dividing of those who ought to communicat all together, (for they would have none of the Communicants receave the cup, before all of the Congregation who communicat, have receaved the bread) these brethren, I say, may satisfie themselves from their owne principles; For they hold, that although a Congregation encrease so much, as that they cannot, or be so persecuted, that they may not meet safely in one place, for the Word and Sacraments, and supposing the Church of *Jerusalem* before the dispersion, *Acts* 8. 1. to have been so numerous, and to have

accressed to so many thousands, as could not receave the Sacrament of the Lords Supper, nor ordinarily assemble into one place for the Worship of God, (that they receaved the Lords Supper in severall companies, and severall houses, is ordinarily collected from *Acts* 2. 46. *and breaking bread from house to house*, which the *Syriak* expoundeth expressely of the *Eucharist*.) Yet all this (say they) breaks not the Church, but they are still one particular Church. Now if severall companies of the same Church assembled, and receaving the Lords Supper in severall places, be not a breaking or dividing of the Congregation, nor a deviation from the example of Christ, much lesse can they with any reason, charge our communicating by severall companies at successive tables, in the same meeting place or Assembly, to be a breaking of the Congregation, or a deviation from Christs example. If one of their Congregations may receave the Sacrament in severall houses, when (by reason of numerousnesse) they cannot all receave it together in one house, I cannot conceive why they may not much more allow us severall successive tables in the Assembly, when the whole cannot communicat at one table, so much for my first argument taken from Christs example.

The second Argument, I shall take from the generall notion and nature of the Lords Supper, as it is *epulum*, a banquet or feast. As those things which are competent to every humane society, or lawfull Assembly, are also competent to the Church and people of God; And that which every speaker which speaks in any publik audience ought to doe, the same ought a preacher who speaks to the Church, doe (for instance the posture of his body, and the extension of his voice, ought to be such as he may be best seen and heard) so likewise those things that are competent, and convenient to every feast or banquet, ought not to be wanting in the Lords Supper, which is the marriage feast of the Kings sonne, *Matth.* 22. 2, 3. a great

great Supper, *Luke* 14. 16. the Feast, 1 *Cor.* 5. 8. *Prov.* 9. 2. *Cant:* 5. 1. whatsoever is more meant in these Texts, sure the Lords Supper is one thing, and a principall thing which is intended. The Lords Supper is not onely a feast, but a type, and representation of the Everlasting feast and communion with Christ in glory, *Luke* 14. 15. *Rev.* 19. 9. 'Tis true the marrow and fatnesse, the substance and sweetnesse of this feast in the Lords-Supper, lies in the spirituall and invisible part, yet (as *Irenæus* said) a Sacrament consists of two parts, one earthly and visible, another heavenly and invisible, so that in the very externall part, although there is that which may difference it from a carnall feast, yet there is that which hath a resemblance of a feast, *viz.* the eating and drinking of many together in a publick place, a table covered, comely vessels, *&c.* Otherwise if in the externall dispensation, there were no resemblance of a feast, then we should take away the Analogy betwixt the signe and the thing signified. Now among other things which are suteable to every feast or banquet, even *ex more recepto apud omnes gentes*, one is, that the guests come to, and sit at the Table; which by the very light of nature, and generall consent of the Nations, is a token of respect, dignity, and honour put upon the guests. As likewise of friendship and commaradship, or *sodalitium*. Thence the Greek proverbe Ἅλα καὶ τράπεζαν μὴ παραβαίνειν, not to violat the salt and table. *i.e.* friendship, whereof eating at one table was a symbole. Thence also that *Plautin* phrase, *communicabo te semper mensa mea.* It is aggravation of falshood, and treachery *they shall speak lies at one Table*, that is, under a profession and signe of friendship, *Dan:* 11. 27. When *David* said to *Mephibosheth*, *thou shalt eat bread at my table continually*, 2 *Sam:* 9. 7. doe wee think that *David* meant no more, but that *Mephibosheth* should eat of the Kings meat, and be maintained by his favour? Nay *Mephibosheths* servant had so much. But there is an *Emphasis* put

upon

upon eating at the Kings table, more then upon eating of the Kings meat: So the King expoundeth himselfe, *vers*: 11. As for *Mephibosheth* said the King, he shall eat at my Table, as one of the Kings Sonnes, so also doth *Mephibosheth* interpret it, 2 *Sam*, 19. 28. Another example (though perhaps it rise not so high) see 1 *Kings* 2.7. *But shew kindnesse to the sons of* Barzillai *the* Gileadite, *and let them be of those that eat at thy Table*. It was an argument of *Jezebels* favour to the Prophets of the groves, that they did eat at her Table, 1 *Kings* 18. 19. So did *Nehemiah*, expresse his friendship, to the 150 Jewes and Rulers who did eat at his Table, *Neh*. 5.17. Peradventure in the two last examples, there were some successive (at least severall Tables:) However, eating at any mans Table was ever a Symbole of friendship with him. Wherefore looking upon the Lords Supper as a feast or a great Supper made by the great King, it ought not to be without this friendly respect, dignation, and honour, which hath been universally among the Nations signified and expressed by placeing the guests at the Table. And I can esteem it no lesse then an erring *toto genere*, when the order and decency, which is universally observed in all other feasts, (as such, that is, not as lavish, excessive, disorderly, but as feasts) is not observed in the Church-feast, the Lords Supper. When the old Prophet did invite the young Prophet to eat bread, and drink water with him, common civility made a table necessary in this single intertainment. 1 *Kings* 13. 20. *And it came to passe as they sat at the Table, &c.* If it were a disrespect to invite friends to eat & drink with us, & yet when they come, not to place them at a Table (where a Table may be had) I know no reason why it ought not also to be conceived a wronging of Christs guests, when they are not placed at his Table.

Thirdly, I argue from the name *Table*, which the Apostle makes use of in this Ordinance. 1 *Cor*. 10. 21. *ye cannot be partakers of the Lords Table, and of the Table of devills*. The table of

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Divells was that which they did sit at, and eat at, in the Idols temple, 1 *Cor.* 8 10. The Lords Table was that which they did sit at, and eat at in the Church, and in those times (to note that by the way) they did eat their love feasts before the Lords Supper in imitation of Christ, who had the Sacrament after Supper, which doth to me put it the more out of doubt, that those primitive Christians received the Lords Supper at the Table. The name *table* is also used (not without respect to the Lords Supper) *Prov.* 9.2. *Wisedome hath killed her beasts* (or according to the Hebrew, *her killing*) *She hath mingled her wine, she hath also furnished her Table*, where there is another distinct Emphasis upon the furnishing of her Table, beside the preparing of meat and drink. Again *Cant:* 1. 12. while the King sitteth at his Table, my Spiknard sendeth foorth the smell thereof. It appears by this smell that she was also at Table with the King: for the words intimat that, when the Church is neareſt to Christ, even sitting at Table with him, then her graces send foorth the most pleasant smell, and then doth Christ sup with the Church upon her graces, als well as she with him upon his mercies and comforts, so that here is a mutuall intertainment and communion In that Evangelicall vision of *Ezekiel* concerning the second house, which is the Church of Christ, there is also mention of a Table and of comming to it, *Ezek.* 44. 16. *& they shall come near to my Table.* It hath been alledged by some, that the name *table* is but figurative when the Scriprure useth it in reference to the Sacrament, & that to partake of the Lords table is no more but to partake of the body and b'ood of the Lord. So *Psalme* 78. 19. *Can GOD furnish a Table in the wilderneſse i. e.* give us flesh. To this I answere, when the Name *Table* is used for meat and drink, this very use of the word doth not exclude but plainly suppose a materiall Table, at which men use to eat and drink, and so a *Table* is used *pro mensâ dapibus instructâ*, so δεύτεραι τραπέζαι, *secundæ mensæ:*

Vide. H. Grotii. annot. in Matth. 26. 25.

Auferre mensas, or the like, though not meant of the wooden table, yet do suppose the wooden Table. I do not doubt, but they in the wilderneſſe luſted after a perfect furniſht Table, and not meerly after fleſh, though that was the cheife thing they desired: and I make als little queſtion, but there were both Tables and beds in the wilderneſſe, ſuch as might be had, and ſuch as Armies uſe when they encampe and pitch their Tents. But I ask, ought there to be a materiall Table in the Lords Supper, or ought there not, or is it indifferent? I never yet read it, or heard it doubted by any, but there ought to be a materiall Table. All that have been zealous for throwing down Altars, would yet have a Table. If ſo, by vertue of what warrant ought there to be a Table, and for what uſe? Firſt by vertue of what warrant? Is it by vertue of Chriſts example, or any other Scripturall warrant; or is it becauſe of a naturall conveniency and decency? If by a Scripturall warrant, I have what I deſire. The ſame Scripturall warrant which will prove that there ought to be a Table, will alſo prove that the Communicants ought to come to it, and communicat together at it. For the Scripture alloweth not a greater honour to be put upon ſome Communicants, that they eat of the Kings meat, and at the Kings Table too, and a leſſer honour to be put upon other communicants, that they eat of the Kings meat, but not at the Kings Table. If it be ſaid, that a materiall Table hath not its riſe from any ſcripturall warrant, but from naturall conveniency or decency, then it ſhall be no treſpaſſe againſt the word of God, to have no materiall Table at all, otherwiſe then as a naturall indecency. And beſide, I ſtill urge the ſame argument which I was even now hinting, be it by vertue of a ſcripturall warrant, or be it by vertue of a naturall conveniency, the argument is the ſame, however, all the communicants ſhould come to it, or none at all, for if ſome come to the Table, and ſome come not, this is

not

not agreeable to that ἰσοτιμία, or equall honour and dignation, which all the communicants ought to have. Naturall decency a's well as Scripturall warrants are of equall concernment to all the communicants. The second *Quære* was, for what end and use ought there to be a material table? Is it meerly to be a cupboard for holding the vessels and cups which containe the Elements, and that the Minister may cary them from the Table to those who are to receive? Then it is no Table, for τραπέζα is a Table which we dine or sup at, no by-boord for holding things which servants are to present unto those who sit at the Table. What then? Is the Table of the Lord in the new Testament intended for the same end and use as the Table of the Lord in the old Testament, *Mal.* 1.7. *The table of the Lord is contemptible?* If so, then we make the Table an Altar, and the Sacrament a sacrifice. For the Sacrifice was Gods meat eaten up by fire from Heaven, and the Altar Gods Table, because it contained his meat. But now the Table of the Lord must have another sense in the new Testament; the Lords Supper being no sacrifice, but *epulum ex oblatis*, a feast upon the body and blood of Christ offered upon the crosse for us. Of this nature of the Lords Supper, Mr *Cudworth* hath learnedly discoursed in a Treatise printed *Anno* 1642. I conclude the Table which we speak of, is not for a sacrifice, but for a Sacrament, for a feast, for meat which God offers to us not wee to him. Therefore we ought to come unto the Table of the Lord to receive the mysticall food in the Sacrament, als well as we come to our ordinary Table for our ordinary food. Otherwise what ever use we may devise for a Table in the Sacrament, sure it serves not for the use of a table, at least not to all the Communicants.

Fourthly, I offer also this argument. The comming to and receiving at the Table serveth to set foorth the communion of Saints with Christ and among themselves, which is a principall thing intended in this Sacrament, and without such a sym-

bole as I now plead for, is not plainly and clearly set foorth in this Ordinance. To eat in the same house, and of the same meat, is nothing near such a signe of fellowship or communion, as to eat at the same Table. This difference is noted between *Martha* and *Lazarus*, *Joh.* 12. 2. when they made a supper to Jesus in *Bethany*, Martha *served, but* Lazarus *was one of them who sate at the Table with him. Lazarus* therefore had more fellowship with Christ at that time. *Peter Martyr* on 1 *Cor:* 10. noteth out of *Chrysostome* that *communicare* doth imply *sodalitium*, and is more then *participare*, to communicat is more then to partake, for one may partake of the same bread, who doth not communicat in the same bread. Hee that eateth of the same thing, but not at the same Table, cannot be altogether or properly called ὁμοτράπεζος or, συντράπεζος, *you shame them that have not, (or them that are poore)* saith the Apostle. *What shall I say to you? shall I praise you in this? I praise you not.* 1 *Cor:* 11:22. So say I those that receive the Sacrament in their Pewes, shame the poor that have no Pewes, wherein they are not to be praised. Sure it were more cōmunion like to sit & receive at one Table. It is the most suteable & significant setting foorth of the communion of Saints, when the children of God are like *Olive plants round about his Table, Psal:* 128. 3. Therefore the Apostle having mentioned our partaking of one bread, 1 *Cor.* 10. 17. addeth verse 21. our partaking of one Table, which is the Lords Table. When Communicants come not to the Table, but abide in their Pewes, some here, some there, this is indeed a dividing of the congregation *in varias partes partiumque particulas*: Neither can they be said to divide the cup amongst themselves, (which by the institution they ought to doe in testimony of their communion) when they are not within reach, yea oftentimes not within sight of one another. There is nothing like a dividing it amongst themselves, where they come not to the Table, and there give the cup each to other. I know

some

some have scrupled whether our Saviours words, *Luke* 22.17. *Take this and divide it amongst your selves*; be meant of the Eucharisticall cup, or of the Paschall. But they goe upon surer reasons who put it out of question, that it is meant of the Eucharisticall cup (which is there mentioned by *Luke* by way of Anticipation, I shall for the present give but this reason, which I know hath satisfied some who were of another opinion (although much more might be said) that which *Luke* recordeth to have been spoken by Christ concerning that cup, which he bade them divide amongst themselves, the very same doe *Matthew* and *Mark* record to have been spoken by him, concerning the Eucharisticall cup, which was drunk last of all, and after the Paschall supper, *viz.* That thencefoorth he would not drink of the fruit of the Vine untill he should drink it in the Kingdome of God, which doth not hold true if understood of the Paschall cup, therefore those other Evangelists plainly apply it to the Eucharisticall cup, and there withall they close the historie of the Sacrament, adding only that a hymne was sung, *Matth*: 26.27,28,29. *Mark*, 14.23,24,25. with *Luke* 22. 17,18. And if notwithstanding some will not be perswaded that the words, *divide it amongst your selves*, were meant of the Eucharisticall cup, as I am confident they are in a mistake, so I hope they will at last yeeld this argument, *a fortiori*. If there was such a symbole of communion in the Pascall cup, that the receivers were to divide it amongst themselves: sure this ought to have place much more in the Eucharisticall cup, for the Lords supper doth more clearly and fully set forth the communion of Saints, then the Passeover did.

The fifth Argument I shall draw from the words which Christ used in the distribution, *Take ye, eat ye, this is my body which is broken for you*, and of the cup, *Drink ye all of it*. The institution is our rule and patterne, and tis high presumption for any man to be wiser than the Sonne of God, or to speak to the

communicants individually in the distribution, *Take thou, eat thou, This is the Lords body broken for thee*, &c. When Christ thought fit in the distribution to speak in the plurall, *Take yee, eat ye*, &c. 'Tis no answer to say, that the words, *Take ye, eat yee*, &c. are used in the consecration, for then they are but related Historically. Here is the strength of the Argument, Christ spoke so in the act of distribution, and by way of application to the Communicants in a demonstrative enunciation, therefore so should we. But now this cannot be, where the communicants do not receave at the Table, but in their severall Pewes: This very thing hath occasioned the change of the words of the institution, from the plurall to the singular.

Sixthly, we have some light from antiquity also in this particular, for which purpose there are some notable passages in *Chrysostome, tom*: 5. *de Diverſ. Nov. Teſt. locis. Ser*: 21. where opening these abuses in the matter of love-feasts, reproved in the *Corinthians*, who joyned together with these the Sacrament, 1 *Cor*: 11. this he much insists upon as a principall abuse, that they did eat καθ, ἑαυτὲς by themselves, or severally: and τράπεζα μὴ γίνηται κοινὴ *the table is not made Common*, for the rich did eat by themselves, not together with the poore. Christ did not so with his Disciples in his last Supper, ἐν ἐκείνῳ γὰρ τῷ δείπνῳ καὶ δεσπότης καὶ δοῦλοι πάντες ὁμοῦ κατέκειντο. *For in that Supper, both the Master and all the servants sate together*. *Chrysostome* sheweth further from the Churches custome and forme observed in the administration of the Lords Supper, how justly the Apostle challengeth that abuse in the love feasts. For in the Lords-Supper all approach unto, and receave at the same table. *For*, saith he, *that spirituall and holy Table is common to all, both rich and poore* — μία τιμὴ καὶ πρόσοδος μία, *there is the same honour, the same acceſse and approach for all.* Καὶ ἕως ἂν πάντες μεταλαχῶσι καὶ κοινωνήσωσι τῆς πνευματικῆς καὶ ἱερᾶς ταύτης τραπέζης, ἐ συέλλεται τὰ προκείμενα ἀλλ, ἑστήκασιν οἱ ἱερεῖς ἅπαντες καὶ τὸν πάντων πενέστερον καὶ ἀτελέστερον ἀνομὲ-

ἀρομένουτες. *And untill all doe partake of this spirituall and holy Table, the things which are set upon the Table, are not taken away, but all the Priests,* (or Ministers) *stand expecting even him who is the poorest, or smallest of all.* So that according to this form and custome which he holdeth forth unto us, the Ministers did not goe about with the Elements unto the severall pewes of the Communicants, but they stood still at the table, and all the Communicants, both poore and rich come to the Table.

CHAP. XIX.

That there was among the Jewes a jurisdiction and government Ecclesiasticall, distinct from the civill.

FIrst, they had Elders who were Spirituall or Ecclesiasticall (not civill) rulers. Whence it is that *Salmasius de primatu papæ, pag:* 3. and long before *Ambrose* in 1 *Tim:* 5. doeth paralell the Jewish Elders not to the Christian Magistrate, but to the Elders of the Christian Church ordained by the Apostles. I do not say that they had no Elders who were civill Magistrates; but they had some Elders who were Church Governours, or had an Ecclesiastical jurisdiction. Which I prove 1. By the arguments brought before, *Book* 1 *chap:* 3. *pag:* 26. 27.

2. The Jewes when they had lost their State, power, and civill Government, had still under the Romane Emperours their *Presbyteri* and *Archisynagogi*. Whereof Mr *Selden* in *Eutych: pag:* 15. 16. brings cleare instances under *Arcadius* and *Honorius*. Now the Romane Emperours did not permit to the Jewes their owne civill Government, but onely an *Autonomy* in Religion. So *ibid: pag:* 34. he sheweth us that the Kings of *England* have permitted to the Jewes in *England* their *Presbyteratus*, which he doth not deny, but halfe yeeld, to have been the same with their *Sacerdotium*.

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3. Although Mr. *Selden, comment: in Eutych: Orig: pag.* 17. *&c.* to 34. and in his *Vxor Ebraica. lib.* 1. *chap.* 15. holdeth that the Jewiſh Elders or Presbyters, were ſuch as were created by impoſitione of hands, receaving thereby a judiciall faculty or degree, ſo that thence forth they were capable of membership in the *Sanhedrim*, either of 23. or 71. and were fit to preſide in judging of civill cauſes: and ſo endeavoureth to ſhew that it was a civill, not a ſacred or Eccleſiaſticall dignity and preferment; Yet he furniſheth me with ſome conſiderable arguments to confirme my opinion, beſide that which was laſt mentioned. As 1. He tells us in *Eutych. pag.* 16. that *nomina officiorum Sacrorum, ut patriarcha, Prsbyter, Apoſtolus, Diaconus, Primas Et Epiſcopus, in Chriſtianiſmum ex Judaiſmi veteris uſu, &c. manarunt.* But if the Jewiſh Elders were not promoted to a ſacred, but to a civill juriſdiction, that name ſhould have been transferred to Magiſtrates, Judges, Parliament men, rather then to Church officers. 2. He tells of a divided, diſtinct, bounded & particular Ordniation of the Iewiſh Elders, ſome of them being ordained to a faculty or power of judging, but not to judge of lawfull or unlawfull rites, others of them being ordained to judge of rites, but not of pecuniary cauſes. The forme of words which he citeth, is this, *Et ſit tibi facultas judicandi, ſed ita ut minime ſit tibi facultas decernendi quinam ritus illiciti, quinam liciti, aut ſit tibi hujuſmodi facultas decernendi, ita tamen ut cauſas pecuniarias non ſit tibi facultas judicandi.* Behold a ſacred and a civill juriſdiction diſtinguiſhed. Mr. *Selden* himſelf, *uxor. Ebr. lib.* 1 *cap.* 15. tells us that the word Presbyters or Elders, is by the *Talmudicall* writers uſed no only for thoſe who were created by impoſition of hands to a Magiſtraticall or judiciall faculty, ſuch as the members of the *Sanhedrim*, or ſuch as were candidats in that faculty, and as it were expectants of a place, and memberſhips in their Courts of juſtice, but alſo for other fit and idoneous perſons

sons, who might be called for counsell or advice. Therefore all their Elders were not civill Magistrates.

My second Argument shall be taken from the Jewish Ordination of Elders, (Ordination being an act of the power of jurisdiction, not of order) with imposition of hands, from which Mr. *Selden, Eutych. pag.* 24. 25. tells us, the Christian Ordination and imposition of hands upon Presbyters, was borrowed (even as the Christian baptisme from the Jewish baptisme at the admission of Proselytes, and the Lords Supper from what was used in the passeover,) whereunto hee saith, any man will assent, if he consider what is found in the *Talmudicall* writers of the number of *three*, (which was the least number which could suffice to the ordaining of a Jewish Elder; and the same was the least number which the ancient Church thought sufficient for Ordination:) Also of the internall effect of that Jewish Ordination, with laying on of hands, which effect was the resting of the holy Ghost upon the Elder so ordained. And this was drawen from *Num.* 11. 26. *Deut.* 34. 9. See *ibid.* 21. 22. There is so much of the Christian Ordination borrowed from the Jewish, that Dr. *Buxtorf: lex: Rabbin. pag:* 1499. where he speaks of the Jewish Ordination, referres us to 1 *Tim.* 4. 14. I will adde other three cited by Mr. *Selden, ibid: pag:* 22. First, *J. Scaliger, Elench. Tribr: cap:* 20. When I turne to this place, I finde *Scaliger* moves the question, how it came to passe that Christ was permitted to sit, and to teach among the Doctors in the Temple, not being ordained. (Marke here an Ordination which was for publick teaching, not for a power of civill judicature, which Christ never assumed) and how it came that both hee and *John Baptist* were called *Rabbi:* also he paralells one newly ordained among the Jewes, with a young Bishop in the ancient Canons. The next shall be, *H. Grotius annot.* in *Evan. pag:* 329. When I turne hither, I finde *Grotius* speaking thus, *Manuum impositio*

apud Judæos indicabat invocationem divinæ potentiæ: ut alibi diximus. unde factum est ut munia publica eo ritu conferentur, etiam civilia ut Senatorum. Sed & in archisynagogis & senioribus synagogæ, idem observatum, unde mos χειροθεσίας ad Christianos transiit. Here is an Ecclesiasticall Ordination to offices in the Synagogue, which he distinguisheth from civill offices. Lastly I turne to *Itiner Beni. pag:* 73.74. Where I read of one *D. Daniel Filius Husday*, called *caput exulum*, unto whom the dispersed Jewes in severall Provinces, have their recourse for Ordination of their Preachers or Teachers. *Hi omnes Israelitarum cætus ab exulum capite potestatem accipiunt, sibi in singulis Congregationibus professorem & concionatorem præficiendi. Nam ipsum conveniunt, ut manuum impositione potestatem accipiant.* Was this Ordination now to a civil rule or judicature? A Doctor or Professor in the Schoole, and a Preacher in the Synagogue, are here joyned as the common and ordinary rulers in the particular Assemblies of the Jews, as *L' Empereur* noteth, *not.* in *Benjam:* 148. 149. where he also cleareth, that this חזן *Chazan* mentioned there by *Benjamin* was not a civill ruler, but *prælector & concionator*, a reader & expounder of Scripture. See *Buxtorf: lex: Rabbin.* at the same word. *Hic maxime oratione sive precibus & cantu Ecclesiæ præibat, præerat lectioni legali, docens quod & quomodo legendum, & similibus quæ ad sacra pertinebant.* And after he sayeth of this word, *pro Ministro Sacrorum passim usitatissimum.* tis a rabbinicall word, sounding somewhat near *chozim*, *seers*, which was a name given to the Prophets, from חזה *vidit.* Moreover observe this passage of *Elias* in *Tisbite*, at the word חבר *Cuicunque manus imposita est ad Magisterium, sed non dum idoneus est ut doceat dogma, quo vocetur doctor noster Magister, eum Magistri socium seu familiarem dicunt.* This is cited by *Scaliger, Elench Triber. cap:* 20. and by *L' Empereur not.* in *Benjam: pag:* 188. Where he illustrateth it by the fellowes in the *English* Universities, who though not yet Masters

Masters, yet are diverse times promoted to the degree of Batchellours; yea, Doctors of Divinity. So then hands were laid on such a person as intended to be a Teacher, and if hee had not yet a dogmaticall facultie for Teaching, he was counted but a fellow.

A third argument I take from the *Synagoga magna*, see *Aarons* Rod, *pag.* 4. 5. 137. 146. Adde M^r. *Selden* in *Eutych. pag:* 42. where he tells us out of the *Jerusalem Gemara*, *Centum & viginti Presbyteri, è quibus octoginta prophetæ fuere aut instar Prophetarum, hanc precandi formulam instituerunt.* Marke they were Elders, and that an Assembly was an Eldership or Sanhedrim. But is it credible that *Ezra Zerubbabell, Haggai, Zechariah* and *Malachia* would consent that such an Assembly, for which there been n ither institution nor president before, should assume that great power in Church affaires? *Salom. Glassius Phil. sacr: lib.* 1. *Tract.* 1. *pag:* 26. 27. *Rectius est originem ejus (Masoræ) ad veros Synagogæ seu consistorii magni (cujus præses* Ezra *sacerdos, legis divinæ peritissimus,* Ezra 7. 6. *Symmistæ & συνεργοι,* Haggæus, Zacharias, Malachias, Nehemias, Zorobabel, Sacerdos, Jehoshua, *aliique primarii Sacerdotes & Levitæ, ducis* Zorobabelis *ex* Babylonia *comites, numero centum viginti) reducere,* Ezra 7. 10. *& hæc communis Hebræorum est sententia.* Following the most receaved opinion of the Hebrews themselves, ascribes the making and composing of the *Masora* (a most ingenious and laborious critical doctrine upon the Hebrew Text) to the men of the great Synagogue.

Fourthly, consider the triple Crowne which the Hebrewes speak of *Pirke Aboth, cap.* 4. *sect:* 13. *Tres sunt coronæ, corona legis, sacerdotii, & regni.* Here is an Ecclesiasticall and civill Government, and *jus divinum* over both. *Pirke Aboth. cap.* 6. *sect.* 5. *Major est lex sacerdotio aut regno.* See *Aarons* rod, *pag:* 36. *Philo* saith, *Moses* divided the Civill and Ecclesiasticall administration.

The fifth Argument I shall take from that Ecclesiasticall Government and discipline which the Jewes since their dispersion and the destruction of Ierusalem and of the Temple, have exercised, where they had at all liberty to exercise their Religion. I read much in *Itinerarium Benjaminis* of the *Antistites, præpositi, præsides, præfecti, Moderatoris Synagogæ, synedria & capitas synedriorum*, among the dispersed Iewes, *pag.* 70. *decem in istâ civitate* (in Bagdado) *sunt concessus sive Synedria*, *Chrisost: lib.* 1, *quod Christus sit Deus*, makes mention of a Patriarch of the dispersed Iewes, ὁ πατριάρχης, and he had a great power and rule among the Iews, as may be collected from that and other places of *Chrysostome*. This can be no civill Government or Magistraticall courts (though *Benjamine* is too vainglorious that way) as *Const. L' Empereur* in his preface to the reader, proves from the Testimonies of Iewes themselves, *Kimchi, Abrabaniel, Maimonides*, and the *Chaldee* paraphrase on *Hos.* 3. all making it manifest, that after their second dispersion, they had no Magistraticall nor judiciall power: See also for this, *L' Empereur* his *annotations* in *Benjam. pag:* 196. 200. Which answereth that of Mr. *Selden* in *prolegom. ante lib. de succes:* *Nullo adeo in ævo fere non erat hoc nationi huic (judæorum) singulare, suis fere legibus alieno in regno seu republica uti.* Well, what then was the power of those rulers and courts of the Iewes in *Benjamins* observation, who wrote in the twelfth *Century*? He tells *pag:* 30. of their excommunicating of Epicurean Iews, and *pag:* 73. 74. 115. of their ordaining of *Rabbies*, Readers and Preachers. From *pag.* 92, he tells a story of one *David Alroi*, who being a witty sorcerer, rebelled against the King of the *Persians*, called himself the King of the *Jewes*, and got some followers. After he was in the hands of this King of the *Persians*, he escaped by his magicall Arts, and though pursued, could not be overtaken and catcht, whereupon this *Persian* King, writes to *Caliphas* a *Machumetan* Prince

residing

residing at *Bagdadum*, that he would deale with *D. Daniel filius Hasdai caput exulum*, and with the *capita Synedriorum*, there also residing, to forbid this *David Alroi*, and to restraine him, otherwise said the *Persian* King, I will kill all the Iewes whom I finde in my Kingdome, which put all the Iewes throughout *Persia* in great feare, so that they wrote *ad exulum principem & Synedriorum capita qui* Bagdadi *habitabant*, to their Pope, as I may so say, and heads of the Courts at *Bagdadum*, that they would by their authority prohibite that man, through whom they were in danger of their lives. After this, the heads of those *Sanhedrims* at *Bagdadum* by their auctority gave forth letters to this purpose. *Scito redemptionis tempus nondum advenisse, necdum signa nostra à nobis conspecta: nam inflato suo animo nemo prævalebit. Itaq; jubemus ut te cohibeas, quo minus talia in posterũ moliaris: quod si non pareas, esto excommunicatus a toto Israele.*

Obserue here when the Iewish Government and Discipline at that time, was driven to the height, even for preventing the destruction of many of their brethren, they had not a Magistraticall secular power; but they did dogmatically declare against that man, and ordained him to be excommunicated in case of his obstinacy, which maketh manifest these two things, that they had not a Magistraticall power, and that they had an Ecclesiasticall power of Government and censures. But all this prevailed not with *David Alroi*, who still persisted in his course, till *Zin Al-din* a Turkish King sent against him some who killed him.

And if we will learn from *Chrysostome* what the Patriarchs of the dispersed Iews were in those dayes, see him, *Tom: 5. Orat: 4. adversus Judæos. Will thou that I rehearse unto thee Lawes concerning the Priesthood, that so thou mayest understand that they who are now among you called Patriarches, are not Priests, but hypocritically act the part of Priests; &c.* A litle after he concludes, because they had not sacrifices, nor sprinkling of blood, nor the anoint-

ing of oyle, *&c. tis manifest that the Priest which is now among them* (meaning their Patriarch who pretended to be a Priest) *is impure unlawfull, and prophane.* Whence it appears, that among the dispersed *Jews* there remained a shadow and footstep of Ecclesiasticall Governours and Government.

CHAP. XX.

That necessary consequences from the written word of God, do sufficiently and strongly prove the consequent or conclusion, if Theoreticall, to be a certain divine truth which ought to be beleived, and if practicall, to be a necessary duty, which weare obleidged unto, jure Divino.

THis assertion must neither be so farre inlarged as to comprehend the erroneous reasonings and consequences from Scripture which this or that man, or this or that Church, apprehend and believe to be strong and necessary consequences. I speak of what is, not of what is thought to be a necessary consequence, neither yet must it be so far coarctat and straitned, as the *Arminians* would have it, who admit of no proofes from Scripture, but either plaine explicit Texts, or such consequences as are *nulli non obvia*, as neither are nor can be contraverted by any man who is *rationis compos*. See there *præf. ante exam: cens:* and their *examen. cap:* 25 *:pag.* 283. By which principle, if imbraced, we must renounce many necessary truths which the reformed Churches hold against the *Arians, Antitrinitarians, Socinians, Papists*, because the consequences and arguments from Scripture brought to prove them, are not admitted as good by the adversaries.

This also I must in the second place premise, that the meaning

ing of the assertion is not that humane reason drawing a consequence from Scripture can be the ground of our belief or conscience. For although the consequence or argumentation be drawn foorth by mens reasons, yet the consequent it self or conclusion is not believed nor embraced by the strength of reason, but because it is the truth and will of God, which *Camero præl: tom:* 1. *p.* 364. doth very well clear.

Ante omnia hoc tenendum est, aliud esse consequentiæ rationem deprehendere, aliud ipsum consequens; nam ut monuimus supra sæpenumero deprehenditur consequentiæ ratio, cum nec comprehendatur antecedens nec deprehendatur consequens, tantum intelligitur hoc ex illo sequi. Jam hoc constituto dicimus non esse fidei proprium sed rationis etiam despicere consequentiæ rationem, dicimus tamen fidei esse proprium consequens credere. Nec inde tamen sequitur fidem (quia consequens creditur) niti ratione, quia ratio non hic argumentum sed instrumentum est, quemadmodum cum fides dicitur esse ex auditu, auditus non est argumentum fidei, sed est instrumentum.

Thirdly let us here observe with *Gerhard*, a distinction between corrupt reason, and renewed or rectified reason: or between naturall reason arguing in divine things from naturall and carnall principalls, sense, experience and the like: and reason captivated and subdued to the obedience of Christ, 2 *Cor:* 10. 4, 5. judging of divine things not by humane but by divine rules, & standing to scriptural principals, how opposite so ever they may be to the wisedome of the flesh. Tis the latter not the former reason which will be convinced & satisfied with consequences and conclusions drawn from Scripture, in things which concerne the glory of God, and matters spirituall or divine.

Loc. The: de Eccl. num. 252. distinguēdum igitur est inter rationem sibirelictā ac solutam quæ sine frœno discurrit, ac suis fertur logismis, quæ judicat ac statuit ex suis principiis, quæ sunt communes notiones, sensus, experientia, &c. & inter rationem per verbum Dei refrenatam & sub obsequium Christi redactam, quæ judicat an statuit ex proprio principio, viz. ex verbo Dei in Scripturis sacris proposito. Theologiæ

Fourthly, there are two sorts of consequences which *Aquinas prima part: quæst.* 32. *art.* 1. 2*um.* distinguisheth. 1. Such as make

make a sufficient and strong poof, or where the consequence is necessary and certaine, as for instance sayeth he, when reason is brought in naturall science to prove that the motion of the Heaven is ever of uniforme swiftnesse, not at one time slower and another time swifter. 2. By way of agreableness or conveniency: as in Astrology (saith hee) this reason is brought for the Excentricks or Epicycles, because by these (being supposed) the *Phænomena*, or *apparentia sensibila* in the Cœlestiall motions may be salved. Which he thinks is no necessary proof, because their *Phænomena* may be salved another way, and by making another supposition. Now the consequences from Scripture are likewise of two sorts, some necessary, strong, and certain, and of these I here speak in this assertion; others which are good consequences to prove a sutableness or agreablenes of this or that to Scripture, though another thing may be also proved to be agreable unto the same Scripture in the same or another place. This latter sort are in diverse things of very use. But for the present I speak of necessary consequences. I have now explained the assertion, I will next prove it by these arguments. First, from the example of Christ and his Apostles, Christ proved against the *Sadduces* the Resurrection of the dead, from the *Pentateuch*, which was the only Scripture acknowledged by them, as many think, though some others hold there is no warrant for thinking so, *Mat.* 22. 31, 32. *Luke* 20. 37, 38. *Now that the dead are raised, even* Moses *shewed at the Bush, when he calleth the Lord the God of* Abraham, *and the God of* Isaac, *and the God of* Jacob, *for he is not a God of the dead but of the living: for all live unto him.*

Again, *Joh.* 10. 34, 35, 36. Is it not written in your Law, I said ye are Gods. If hee called them gods unto whom the word of God came, and the Scripture cannot be broken; Say ye of him whom the Father hath sanctified, and sent unto the world, thou blasphemest, because I said, I am the Sonne of God?

The

The Apostle *Paul* proved by consequence from Scripture Christs Resurrection, *Act*: 13. 33, 34. *He hath raised up Jesus again, as it is also written in the second Psalme, thou art my Sonne this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to returne to corruption, he said on this wise, I will give you the sure mercies of David.* His God head is proved, *Heb*: 1. 6. From these words, *Let all the Angels of God worship him.* Divine worship cannot be due, and may not be given to any that is not God.

2. *Argum*: Although *Hooker* in his Ecclesiasticall policy, and other Prelaticall writers did hold this difference betweene the old and new Testament, that Christ and his Apostles hath not descended into all particularities with us as *Moses* did with the Jews, yet upon examination it will be found that all the ordinances and holy things of the Christian Church are no lesse determined and contained in the new Testament, then the Ordinances in the Jewish Church were determined in the old, and that there were some necessary things left to be collected by necessary consequences, from the Law of *Moses*, as well as now from the new Testament, If we consult the *Talmud*, we find there that the Law, *Num*: 15. 31. concerning the soul to be cut off, for despysing the word of the Lord is applied to those who denied necessary consequences from the Law, and (saith the *Talmud*) if a man would acknowledge the whole Law to be from Heaven, *præter istam collectionem a majori aut minori, istamve, à pari, is notatur illâ sententiâ. quia verbum Domini asperna tus est, Exc.* Gem ar. Senhedrin. cap: 11. sect. 38. So that here are two sorts of necessary consequences from the Law, one is *a majori aut minori* or if ye will, *a fortiori*: another *a pari* either of which being refused, the Law it self was despised, yea tis further to be observed with Mr. *Selden* in his *Vxor Hæbraica lib*: 1. *cap*: 3. that the *Karæi* or *Judæi scripturarii* who reject the additaments or traditions of the *Talmudicall* Ma-

sters, and professe to adhere to the literall and simple sense of the Law, without adding to it, or diminishing from it, yet even they themselves do not require expresse words of Scripture for every Divine Institution; but what they hold to be commanded or forbidden by the law of God, such commandment or prohibition they draw from the Law three wayes, either from the very words of the Scripture it self, or by argumentation from Scripture, or by the hereditary transmission of interpretations, which interpretations of Scripture formerly received, the following Generations were allowed after to correct and alter upon further discovery or better reason. The second way which was by argumentation, was by the principles of the *Karæi* themselves of two sorts, *a pari* or *a fortiori*. Which agreeth with the passage of the *Talmud* before cited. And herein our writers agree with the *Karæi*, that all kinds of unlawfull and forbidden mariages are not expresly mentioned in the law, but diverse of them to be collected by consequence, that is, either by parity of reason, or by greater strength of reason: for instance, *Levit* 18. 10. *The nakednesse of thy Sons daughter, or of thy daughters daughter, even their nakednesse thou shalt not uncover: For theirs is thine own nakednesse.* Hence the consequence is drawn *a pari*. Therefore a man may not uncover the nakednesse of his great grand-child, or of her who is the daughter of his Sonnes daughter. For that also is his own nakednesse, being a discent *in linea recta* from himself. From the same Text, 'tis collected *à fortiori*, that much lesse a man may uncover the nakednesse of his own daughter, which yet is not expressely forbiden in the Law, but left to be thus collected by necessary consequence from the very same Text, 'tis likewise a necessary consequence that a man may not uncover the nakednesse of her who is daughter to his wives sonne, or to his wives daughter. For here the reason holds, 'tis his owne nakednesse, his wife and he being one flesh, which gives

ground

ground to that generall receaved rule, that a man may not marry any of his wives blood, nearer than he may of his own, neither may a wife marry any of her husbands blood, nearer then she may of her owne. Again, *Levit:* 18. 14. *Thou shalt not uncover the nakednesse of thy fathers brother*, &c. Hence it followeth *à pari*, that a man may not uncover the nakednesse of his mothers brother, and by parity of reason (ever since that law was made,) 'tis also unlawfull for a woman to marry him who hath been husband to her father sister, or to her mothers sister, the nearnesse of blood being alike between Uncle and Neece, as between Ant and Nephew. Other instances may be given, but these may suffice to prove that what doeth by necessary consequence follow from the law, must be understood to be commanded, or forbidden by God, as well as that which is expressely commanded or forbidden in the Text of Scripture.

3. Argument, If we say that necessary consequences from Scripture prove not a *jus divinum*, we say that which is inconsistent with the infinite wisdome of God, for although necessary consequences may bee drawen from a mans word which do not agree with his minde and intention, and so men are oftentimes insnared by their words; yet (as *Camero* well noteth) God being infinitly wise, it were a blasphemous opinion, to hold that any thing can bee drawne by a certaine and necessary consequence from his holy word, which is not his will. This were to make the onely wise God as foolish man, that cannot foresee all things which will follow from his words. Therefore wee must needs hold, 'tis the minde of God which necessary followeth from the word of God.

4. Argument, diverse other great absurdities must follow, if this truth be not admitted. How can it be proved that women may partake of the Sacrament of the Lords supper, unlesse wee prove it by necessary consequence from Scripture?

How can it bee proved that this or that Church, is a true Church, and the Ministery thereof, a true Ministery, and the Baptisme Ministered therein true Baptisme? Sure no expresse Scripture will prove it, but necessary consequence will. How shall this or that individuall beeever, collect from Scripture, that to him, even to him the Covenant of grace and the promises thereof belong? Will Scripture prove this otherwise, than by necessary consequence? How will it be proved from Scripture, that the late warre against the Popish and Prelaticall party, in defence of our Religion and Liberties, was lawfull, that the solemne League and Covenant was an acceptable service to God? Necessary consequence from Scripture will prove all this; but expresse Scriptures will not. The like I say of fastings and thanksgiving now and then, upon this or that occasion, God calls us to these dueties, and it is his will that we performe them, yet this cannot bee proved from Scripture, but by necessary consequences.

This fourth Argument will serve for the extension of the present assertion (which I now prove) to its just latitude, that is, that Arguments from Scripture by necessary consequence, will not onely help to prove and strengthen such things which may bee otherwise proved from expresse and plain Scriptures, but will be good and sufficient to prove such things to be by the will and appointment of God, or as we commonly say, *jure divino* which cannot be proved to be such, from any expresse Text of Scripture.

5. Argument, I shall here take notice of the concession of *Theophilus Nicolaides*, the *Socinian* in his *Tractat*, *de Ecclesia & missione ministrorum*, *cap.* 10. *pag*: 121. Although hee professeth his dissent, both from the Reformed and Romane Churches thus far, that he doeth not beleeve things drawen by consequence from Scripture to be equally necessary to salvation, as those things contained expressely in Scripture, yet hee yeeldeth

deth the things drawne by consequence to be as certaine as the the other, *quantumuis*, saith he, *æque certa sint quæ ex sacris literis deducuntur atq; ea quæ in illis expresse & ῥητῶς habentur.* And generally it may be observed, that even they who most cry downe consequences from Scripture, and call for expresse Scriptures, do notwithstanding, when themselves come to prove from Scripture their particular Tenents, bring no other but consequentiall prooffs. So farre is wisdome justified, not onely of her Children, but even of her Enemies. Neither is it possible that any *Socinian, Erastian, &c.* can dispute from Scripture against a Christian, who receaveth and beleeveth the Scripture to be the word of God, but hee must needs take himself to consequentiall prooffs: for no Christian will deny what is ῥητῶς literally and syllabically in Scripture, but all the controversies of Faith or Religion in the Christian world, were and are concerning the sense of Scripture, and consequences, drawne from Scripture.

6. Argument. If wee do not admit necessary consequences from Sripture to prove a *jus divinum*, wee shall deny to the great God that which is a priviledge of the little Gods or Magistrates. Take but one instance in our own age, When the Earle of *Strafford* was impeached for high treason, one of his defences was, that no Law of the Land had determined any of those particulars, which were proved against him to be high treason. Which defence of his was not confuted by any Law, which literally and syllabically made many of those particulars to be high treason, but by comparing together of severall Lawes, and severall matters of fact, and by drawing of necessary consequences from one thing to another, which made up against him a constructive treason. If there be a constructive or consequentiall *jus humanum*, there must be much more (for the considerations before mentioned) a constructive or consequentiall *jus divinum*.

CHAP. XXI.

Of an assurance of an interest in Christ, by the marks and fruits of sanctification, and namely by love to the Brethren. Also how this agreeth with, or differeth from assurance by the Testimony of the Spirit? and whether there can bee any well grounded assurance without marks of grace.

THIS a right, a safe, a sure way to seek after, and to enjoy assurance of our interest in Christ, and in the Covenant of grace, by the marks and fruits of Sanctification. Which (before I come to the proof of it) that it may not be mistaken, but understood aright, take these three cautions; first, our best marks can contribute nothing to our justification, but onely to our consolation, cannot availe to peace with God, but to peace with our selves; gracious marks can prove our justification and peace with God, but cannot be instrumentall towards it, that is proper to faith. Faith cannnot lodge in the soule alone, and without other graces, yet faith alone justifies before God. Secondly, beware that marks of grace doe not lead us from Christ, or make us looke upon our selves, as any thing at all out of Christ. Thou beare'st not the root; but the root beares thee. Christ is made unto us of God, sanctification as well as righteousnesse. Thy very inherent grace and sanctification is in Christ, as light in the sunne, as water in the fountaine, as sap in the roote, as money in the treasure. 'Tis thine onely by irradiation, effluence, diffusion, and deburſement from Jesus Christ. 'Tis Christs by propriety, thine onely by participation. 'Tis thy Union with Christ, which conveighs the habits of grace to thy soule. 'Tis thy communion with Christ, which stirs up, actuateth, and putteth forth those habits into holy dueties and

and operations. 'Tis no acceptable duetie, no good fruit, which flowes not from the inward acting and exerciseing of grace in the soule. 'Tis no right acting of grace in the soule, which floweth not from habituall grace, and a new nature. 'Tis no new nature which floweth not from Christ. Thirdly, all thy markes will leave thee in the darke, if the spirit of grace do not open thine eyes, that thou mayest know the things which are freely given thee of God. *Hagar* could not see the well, though she was beside it, till her eyes were opened. Markes of grace are useless, undiscernable, and unsatisfactory, to the deserted and overclouded soule. These cautions being in our eye, that we may not separat our markes, either from the free grace of God, or from Christ, or from the spirit: I proceed to the proof of that point, which I propounded in the beginning.

First, It may bee aboundantly proved from these Texts, *Psal.* 17. 3. and 119. 6. 2 *Cor.* 1. 12. 1 *John* 1. 6, 7. and 2. 3. and 3. 9, 10, 14.

Secondly, our passing from the state of nature and wrath, into the state of grace, and to bee in Christ, is compared in Scripture to such things as are most decernable, and perceptible by their proper markes. 'Tis called a passing from death to life, from darkenesse to light, from being farre off, to be near, *&c.* all which things are known by manifest and certaine evidences. The spirit of grace is compared to fire, water, winde, which are known by sensible signes. Conversion is a returning of one who had turned away, and is not returning discernable by certaine tokens? The new creature is a good tree, and is not a good tree known by good fruits, *Matth.* 7. 17, 18.

Isi. d. Hispal. de differ. spirit. diff. 32. Dilectio in Deum origo est dilectionis in proximum; & dilectio in proximũ, cognitio est dilectionis in deum.

Thirdly, both in Philosophy and Divinity; yea, in common sense 'tis allowed to reason from the effects to the causes, here is burning, therefore here is fire; here is the blossoming

of

of trees and flowers, therefore it is spring, and the Sunne is turning again in his course; here is perfect day light, therefore the Sunne is risen; here is good fruit growing, therefore here is a good tree. 'Tis a consequence no lesse sure and infallible, here is unfeigned love to the brethen, therefore here is regeneration; here are spirituall motions, affections, desires, acts and operations, therefore here is spirituall life.

Fourthly, the markes of grace have so much evidence in them, as formeth in others of the Saints and servants of God, a well grounded judgement; yea, perswasion of charity, that those in whom they behold these markes, are in the state of grace and regeneration. If they could see into the hearts of others, to bee sure of the sincerity and soundnesse of their graces, they could have a judgement of certainty concerning them. But this they cannot, for who knowes the things of a man, save the spirit of a man which is in him. Sure a Saint may know more of himselfe then another Saint can know of him, for hee is conscious to the sincerity of his owne heart in in those things, whereof another Saint sees but the outside. And unlesse one will say, that a Saint can know no more of himself by marks, then another Saint can know of him by the same markes, it must needs be yeelded that, a Saint may certainly and assuredly know himselfe by the marks of grace which are in him.

Fifthly, without a tryall by markes, wee cannot distinguish between a well grounded and an ill grounded assurance, between a true and a false peace, between the consolation of the Spirit of God, and a delusion. How many times doth a soule take Sathan for *Samuell*; and how shall the soul in such a case be undeceived without a tryall by markes? But it may bee objected that this remedy may prove, and doth often prove no remedy; for may not Sathan deceive the soule in the way of markes, as well as without it? Can hee not deceive the

soule

soule *syllogistically* by false reasonings, as well as *positively* by false suggestions? I answer, no doubt he can, and often doth, yet the mistaking of marks may be rectified in the Children of God: Wisdome is justified of her children; but the rejecting and slighting of all markes cannot bee rectified, but is a certain and unavoidable snare to the soule. If marks of grace become snares to the Reprobate, that proves nothing against the use of markes. The word of God is a snare and a gin to the Reprobate, that they may goe and fall backward, and bee broken and snared and taken: yet the word is in it self the power of God to salvation. So, the way of markes is a sure and safe way in it selfe, and to every well informed conscience: When any conscience through errour or presumption mistakes the marke, that is the fault of the person, not of the way of markes, and the personall errour may be helped by personall light and Information, if the partie wil receave it. Whereas to make no tryall by markes, and to trust an inward testimony, under the notion of the holy Ghosts testimony, when it is without the least evidence of any true gracious marke, this way (of its own nature, and intrinsecally, or in it self is) a deluding and insnaring of the conscience.

But it may be asked, and 'tis a question worthie to bee looked into, (though I must confesse I have not read it, nor heard it handled before) how doth this assurance by marks agree with, or differ from assurance by the testimony of the holy Ghost? May the soule have assurance either way, or must there be a concurrence of both (for I suppose they are not one and the same thing) to make up the assurance? *Quest.*

For answere whereunto, I shall first of all distinguish a two-fold certainty, even in reference to the minde of man, or in his conscience, (for I speak not heare *de certitudine entis*, but *mentis*) the one may be called ἀσφάλεια, when the conscience is *in tuto*, may be secure; needeth not feare and be troubled. The *Answ.*

Græcians have used the word ἀσφάλεια, when they were speaking of giving security and assurance by safe conducts, or by pledges, or by sureties, or the like. The other is πληροφορία, a full perswasion, when the soule doth not onely stirre a right and safe course, and needeth not feare danger, but saile before the winde, and with all it's sailes full. So there is answerably a double uncertainty, the one may be called ἀπορία, when a man is in himselfe perplexed and difficulted, and not without cause, having no grounds of assurance; when a man doth doubt and hesitate concerning a conclusion, because hee hath no reasons or arguments to prove it, when a man is in a wildernesse where he can have no way, or shut up where hee can have no safe escaping. The other is ἐποχή, which is a doubting that ariseth not from want of arguments, or from the inextricable difficultie of the grounds, but from a disease of the minde, which makes it suspend or retaine it's assent, even when it hath sufficient grounds upon which it may be assured. Now 'tis the evidence of signes or markes of grace, which giveth that first kinde of certainty, and removeth that first kinde of uncertainty: But 'tis the testimony of the *S*pirit of the Lord, which giveth the second kinde of certainty, and removeth the second kinde of uncertainty. Take a *simile* two or three for illustration. The Scripture is known to bee in deed the word of God, by the beames of divine auctority which it hath in it selfe, and by certaine distinguishing Characters, which doe infallibly prove it to be the word of God, such as the heavenlynesse of the matter; the Majesty of the style, the irresistible power over the conscience; the generall scope, to abase man, and to exalt God, nothing driven at but Gods glory and mans salvation; The extraordinary holinesse of the Penmen of the holy Ghost, without any respect to particular interests of their owne, or of others of their neerest relations, (which is manifest by their writings) the supernaturall mysteries

H. steph. in thes. ling. *Gr.* tom. 3. pag. 1173.

steries revealed therein, which could never have entered in-the reason of men, the marvailous consent of all parts and passages (though written by diverse and severall Penmen) even where there is some appearance of difference; the fulfilling of propheſies, the miracles wrought by Christ, by the Prophets and Apostles; the conservation of the Scripture against the malice of Sathan, and fury of persecuters. These and the like are characters and markes, which evidence the Scriptures to be the word of God; yet all these cannot beget in the soule a full perswasion of faith, that the Scriptures are the word; this perswasion is from the holy Ghost in our hearts. And it hath been the common resolution of sonnd Protestant writers (though now called in question by the *Scepticks* of this age) that these arguments and infallible characters in the Scripture it selfe, which most certainly prove it to be the word of God, cannot produce a certainty of perswasion in our hearts, but this is done by the Spirit of God within us, according to these Scriptures, 1 *Cor*: 2. 10, 11, 14, 15. 1 *Thes*: 1. 5. 1 *John* 2. 27. and 5. 6, 7, 8, 10. *Joh*: 6. 45.

Mr. *J. Goodwin* in his Hagiomastix.

In like manner, a Scholler or a young disputant may argue and dispute (be it in Philosophie or Divinity) upon very right and sure principles, yet perdventure, not without great feare and doubting in his own thoughts, till he be put out of that feare, by the approbation and testimony of his learned Master who presideth in the dispute. The evidence of good markes while it is opened unto us, may make our hearts to burne within us, as those Disciples said, which were going to *Emmaus*, but yet our eyes are held (as it was with them) that wee doe not know Christ in us, or talking with us, untill our eyes be opened by the Spirit. No doubt they had much light breaking in upon their understandings, while Christ expounded unto them the Scriptures by the way, and this light was with life and heat in their hearts: But after they knew Christ in break-

breaking of bread, then, and not till then, came the fulnesse of perswasion, and then they could say, *The Lord is risen indeed.* Luke 24. 15, 16, 30, 31, 32, 34. Our inward evidence of graces or use of signes may bring the Children to the birth (I mean in point of assurance) but 'tis the evidence of the Spirit of God, which giveth strength to come forth. Without this evidence of the Spirit of God, the soule doth but grope after a full assurance, as it were in the dark; but when the holy Ghost commeth to do the office of a Comforter, then there is light and liberty.

Our assurance of justification, adoption, grace and salvation, is virtually in a syllogisticall way: Whoever beleeves on the Sonne of God, shall not perish, but have life everlasting. But I beleeve on the Sonne of God. Therefore, *&c.* Whoever judge themselves shall not be judged of the Lord. But I judge my self. Therefore, *&c.* Whoever loveth the Brethren, hath passed from death to life. But I love the Brethren. Therefore, *&c.* In these or the like proofes, 'tis the Spirit of grace which gives us the right understanding, and firme beliefe of the proposition. As for the assumption which hath in it the evidence of graces, 'tis made good by a twofold testimony, the testimony of our consciences, 2 *Cor.* 1. 12. 1 *John.* 3 19. 20, 21. and the testimonie of the *S*pirit it selfe, bearing witnesse together with our consciences. And although both propositions be made good, yet we are so slow of heart to beleeve, that we cannot without the speciall help of the Comforter the holy Ghost, freely, boldly, joyfully, and with a firme perswasion, inferre the conclusion as a most certain truth. So that in the businesse of assurance and full perswasion, the evidence of graces, and the testimony of the *S*pirit are two concurrent causes or helps, both of them necessary without the evidence of graces, 'tis not a safe nor a well grounded assurance, without the testimony of the *S*pirit, tis not a plerophory

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or full assurance. There were two evidences of purchase in use among the Jewes, one sealed, another open, *Jer:* 32. 11. Which custome *Hierome* saith, was continued till his time. The evidence of the Spirit is like that which was sealed; the evidence of markes, like that which was open. Therefore let no man divide the things which God hath joyned together. See them joyned in three Texts of Scripture, *Rom:* 8. 16. neither our spirit alone, nor the spirit of the Lord alone beareth witnesse that we are the Children of God; but both these together beare witnesse of this thing. The spirit it self beareth witnesse with our spirit, 1 *Cor:* 2. 10. 12. we read, that the spirit revealeth unto us, and makes us to *know the things which are freely given to us of God.* But withall *vers:* 13. there is a *comparing spirituall things with spirituall*, and so among other things compared together, there is a comparing of spirituall markes, with a spirituall state, of spirituall fruit, with a spirituall tree, *&c.* 1 *John* 5. 6. the spirits witnessing, is joyned with the witnessing of the water and blood, that is with the evidence of grace, the evidence of justification, and a *pacified* conscience sprinkled with the blood of Christ: and purged from the guilt of sinne, also the evidence of sanctification and a *pure* conscience, purged from the inherent filth and staine of corruption; the former of these is the testimony of the blood; the latter is the testimony of the water; and both these not enough (as to the point of assurance) without the testimony of the spirit, nor it enough without them.

In the next place let us take a tryall of this way of assurance, so far as concerneth the evidence of graces, so much opposed by the *Antinomians.* Let us take that notable evidence, 1 *John* 3. 14. And now heare the *Antinomian* Objections against this assurance, from the evidence of love to the Brethren.

'Tis objected, that a soule must be exceedingly puzled with

Dr. *Crisp*es Sermons, the 23. volum, Serm: 15.

this marke of love to the brethren, before it can clear the case that it belongs to Christ, for if you will try your selfe by this marke, you must know first what it is to love the brethren, secondly, that they are the brethren whom you love. The nature of love is described, 1 *Cor:* 13. 4, 5, 6, 7. *Charity*, (*or love*) *suffereth long, and is kinde: Charity envieth not: Charity vaunteth not it selfe: is not puffed up, doeth not behave it selfe unseemly, seeketh not her own, is not easily provoked, thinketh no evill, rejoyceth not in iniquity, but rejoyceth in the truth: beareth all things, beleeveth all things, hopeth all things, endureth all things.* Come now, and bring your hearts to these particulars in your examination.. *Is there no envying in mee at all towards the Brethren? Is there no thinking evill of any of the Brethren? Is there no seeking my selfe, or my owne good in my love to them? Is there a bearing all things for their sakes? Is there no being puffed up, or vaunting above the brethren? Is there no thinking better of my selfe, then of them?—So that a soul must attaine to a mighty high measure of sanctification and victory over a mans self, before it can reach to this to say, I love the Brethren.* But suppose you finde all this love in your selves, *doe you know they are the brethren you love; you know the brother-hood consists in being united unto Christ, that is an invisible thing, none can know it but God onely; no man can say, such a one is a brother.* And if you say, though I am not certaine that he is a Brother, yet I love him under the notion of a brother: to this it is replyed: *Take all the Sects in the world, they will love their owne Sects as Brethren*: And after a description of the *Antinomians*, 'tis added, *These are the Brethren; do you love these men? Oh, there are many that goe by signes and markes, that cannot endure the Brethren, they goe with them under the name of Libertines.* I have now the objection before me, as full and strong as one of the best gifted *Antinomians* of this age could make it. For answer whereunto I will demonstrate these three things. 1. That this objection destroyes,

destroyes as much and more, their own exposition of this Text in 1 *Joh.* 3. 14 That the Antinomian way of removing scruples and doubts of conscience, and setling a soule in peace and assurance, is a most inextricable Labyrinth, and layeth knots faster upon the conscience, in stead of loosing them. 3. That this way of assurance by the marke of love to the brethren, is a sure and safe way, and hath no such inextricablenesse in it, as is here objected.

First I say, their objection militateth as strongly, yea much more strongly against their own interpretation of my Text: For the same Antinomian in that same Sermon, and others of that way understand the scope of this Text to be for comforting the brethren against the disesteem the world had of them; the world hates them, *vers*: 13. But we know (saith he) that we are translated from death to life, because we love the brethren; that is, whatever the world judgeth of us, we perceive and know one another by this mark, that we love the Brethren. In short, they say, *this seemes rather to be a marke how my brother may know me, then that by which I should know my self.* Which interpretation, how ill grounded it is, and how inconsistent with *vers.* 18, 19, 20, 21. who seeth not? Only I now observe that they cast down what themselves build: For if I cannot know my self by the inside of love, much lesse can my brother know me by the outside of love: and if I cannot have any solid or safe comfort from this, that I love the Brethren; how much lesse can this comfort me that others judge me to be a lover of the brethren? And how do I know them to be the brethren who judge so of me? For (by their rule) no man can say such a one is a brother, so that they do but tye themselves with their own knots, and must therefore either quite their sense of the Text and take ours, or else hold that this text hath no comfort at all in it, which yet is most full of comfort, and sweet as the honey and the honey combe.

But

But secondly will you see these men falling yet more foully in the ditch they have digged for others? While they object so much against a believers examining or assuring his conscience by fruits of sanctification, sincerity of heart, hatred of sin, respect to all the commandements, love to the Brethren; while they tell us that none of these can be sure evidences to the soule, and while they pretend to shew other soule satisfying evidences, which can resolve, quiet, comfort, and assure the conscience, they do but more and more lead the soule into a labyrinth, and make the spirits of men to wander from mountain to hill, and to forget their resting place. I might here take notice of the six remedies against doubting, which one of them offereth, as an antidote and preservative against all objections whatsoever, yet all the six put together cannot resolve nor clear the conscience in the point of a personall or particular interest in Christ; I heare much (will the perplexed soule say) of the nature of faith, of free justification, of the things sealed in Baptisme, *&c.* But oh I cannot see that I have any interest for my part in these things. Not to insist upon these six remedies, which are indeed most insufficient as to this point, my present work shall be, to speak unto those personall and particular evidences of an interest in Christ, which are held foorth by their chief writers. Do but observe their way, and you shall see that either they fall in at last into our way of gracious marks and qualifications, or otherwise leave the Conscience much more perplexed and unsatisfied, then they found it. They tell us of two evidences, a revealing evidence, and a receiving evidence: that by the spirits testimony, this by faith. *The revealing evidence of interest in the priviledges of Christ, which will put an end to all objections, is the voice of the Spirit of God to a mans own spirit. This is the great evidence indeed and the evidence which at last doth determine the question, and put an end to all objections.* Well: But doth the

John Eaton his honey combe of free Justification, cap. 9.

Dr. Crisp. in the 2. volume of his Sermons. Ser. 16.

Spirit

Spirit of God give testimony to the soule, any otherwise then according to the word of God? No, saith the same writer; by no means, for *it is most certainly true,* (saith he) *that every voice in man speaking peace, being contrary to the word of grace, that voice is not the voice of the spirit of the Lord, — it is the voice of the spirit of delusion.* Immediatly he moves this doubt, *But how shall I know that this voice, though it be according to the word of grace, is indeed the voice of the spirit of the Lord, and be satisfied that it is so.* He might have moved this doubt, which is greater, how shall I know that this voice or this testimony doth indeed speak according to the word, or whether it speak contrary to the word, & so be the voice of the spirit of delusion. Peradventure he had found it difficult, and even impossible to answer this doubt, without making use of and having recourse unto the way of signes or marks, such as the word holds foorth: And this agreeth to that twofold joint witnessing, *Rom.* 8. 16. the spirit of God is not simply μάρτυς, a witnesse, but συμμάρτυς, *qui simul testimonium dicit,* he bears witness not only to, but with our spirit, that is, with our conscience, So that if the witnesse of our Conscience be blank and can testifie nothing of sincerity, hatred of sin, love to the Brethren, or the like, then the spirit of God witnesseth no peace nor comfort to that soul, and the voice which speaketh peace to a person who hath no gracious mark or qualification in him, doth not speak according to the word, but contrary to the word, and is therefore a spirit of Delusion. I shall not contend about the precedence or order between these two Testimonies in the soul, so that we hold them together, and do not separat them in our assuring or comforting of our hearts before God. And here I must take notice of another Passage, where he whose principles I now examine saith, *I do not determine peremptorily, that a man cannot by way of evidence receive any comfort from his sanctification,* which he thus clear- eth

Ibid. pag. 483. 484

Ibid. Sect. 17. pag. 497.

eth. *The spirit of the Lord must first reveal the gracious minde of the Lord to our spirits, and give to us Faith to receive that Testimony of the Spirit, and to sit down as satisfied with his Testimony before ever any work of Sanctification can possibly give any evidence; But when the Testimony of the Spirit of the Lord is received by Faith, and the soule sits down satisfied with that Testimony of the Lord, then also all the gifts of Gods Spirit do bear witnesse together with the Spirit of the Lord, and the Faith of a Believer.* Surely such a Testimony or voice in the soul, as the soul sits down satisfied with before ever any work of sanctification can possibly give any evidence, is not an evidence according to the word, but contrary to the word, and therefore not the revealing evidence of the spirit of God, so that in this I must needs dissent from him, for he casts the soule upon a most dangerous precipice, neither is the danger helped, but rather increased by that posteriour evidence, or after-comfort of sanctification, which he speaks of, for the soule being before set down satisfied with the Testimony of the spirit of the Lord, and Faith receiving that Testimony (so he supposeth) it cannot now examin whether its sanctification be sound or not sound, whether its graces be common or speciall, seeming or real: It implyes a contradiction if I say that I am assured by the evidence of the spirit of God, and by the evidence of Faith that I am in Christ, and in Covenant with God, and that notwithstanding I sit down satisfied with this assurance, yet I am not sure of the soundnesse of my Sanctification. Therefore to put the soule upon a looking after the evidence of graces, and the comfort of sanctification, when the soule is before hand fully assured and satisfied against all objections and doubtings, is not onely to lay no weight at all upon these marks of Sanctification, in the point of resolving or clearing the Conscience, but it is much worse then so, it is a confirming or strengthning of the Soule in such a Testimony or

assurance

aſsurance, as it hath ſetled upon contrary to the Scripture. And here is a great difference between theſe Antinomian principles and ours: We hold the aſsurance or evidence of marks to be *privative*, they yeeld no more but that it is at moſt *cumulative* to the evidence of the *S*pirit of God and of Faith. For my part I dare not think otherwiſe, but that perſon is deluded who thinks himſelf fully aſsured of his intereſt in Chriſt by the voice of the Spirit of the Lord, and by the evidence of Faith, when in the mean time his Conſcience cannot beare him witneſse of the leaſt mark of true grace or Sanctification in him. And I muſt needs hold that whatſoever voice in man ſpeaking peace to him, is *antecedaneus* unto, and ſeparated or disjoyned from all or any evidence of the marks of true (although very imperfect) *S*anctification, is not the voice of the Spirit of the Lord, neither ſpeaketh according, but contrary to the written Word of God.

I heartily yeeld that the Spirit of the Lord is a Spirit of Revelation, and it is by the Spirit of God, that we know the things which are freely given us of God, ſo that without the Comforter, the Holy Ghoſt himſelf bearing witneſse with our Spirit, all our marks cannot give us a plerophory or comfortable aſsurance. But this I ſay, that which we have ſeen deſcribed by the Antinomians as the Teſtimony of the Spirit of the Lord is a very unſafe and unſure evidence, and ſpeaks beſide, yea contrary to the written Word. The Word ſpeaks no peace to the wicked, to the ungodly, to hypocrits, to morall Chriſtians, to the preſumptuous, to the ſelf-confident, to the unmortified carnall profeſsours, to temporary believers. Chriſt and his benefits are indeed offered and held foorth unto all that are in the Church, and all cal'd upon to come unto Chriſt, that they may have life in him, and whoever cometh ſhall not be caſt out, this is certain: but yet the Word ſpeaks no peace nor aſsurance, ſave to the humble and contrite, to

those that tremble at his word, to those that are convinced of sin, to those that do not regard iniquity in their hearts; but hate sin with sincere hatred; to those that believe on the Son of God, that love the Brethren, &c. Now therefore the Spirit of the Lord which speaks not to the soul, but according to the word of grace (as is confessed) doth not speak comfort or assurance to any others, but these only. And if a man would know certainly whether the voice or Testimony which speaks to his Spirit be a delusion or not, he must to the Law and to the Testimony, and search whether it speak according to this Word. Tis granted to us that if the voice which speaks peace in man be not according to the written word of God, it is not the Spirit of the Lord. But withall tis cautiously declined by these men, that the voice which speaks in the soul be tryed by the written word. They tell us, *it is not the Word that maks us believe the Spirit, But it is the Spirit that makes us give credit to the Word:* That *it is only the Spirit of God that can truely satisfie the spirit of a man, that it is his own testimony; and not the spirit of Delusion.* That as, *in all Arts and Sciences there are some Principles —beyond which there must be no inquiry, so also in divine things. —Is there any thing in the world of better credit, or that may rather be believed with men then the Spirit himself? Nay can any believe, but by this Spirit? If not, then nothing else is able satisfyingly to bear witnesse to the Spirit, but it self. This is as if we should receive the Testimony of the Spirit upon the credit of some other thing.*

Dr. Crisps ibid. serm. 16 pag. 492. 483. 485. 486.

Whereunto I answer first, Tis to be remembred, The question is not whether the Word of the Lord can satisfie or pacifie a sinners conscience without the Spirit; for we say plainly that as the best marks of grace, so the richest and sweetest promises and comforts of the word cannot make the soule sit down satisfied, till the spirit of the Lord himself speak peace and comfort within us. Whence it was that after *Nathan* had

said

said to *David* in the name of the Lord, *The Lord hath put away thy sin, thou shalt not die*, yet even then *David* prayed, *Make me to hear joy and gladneſse, that the bones which thou haſt broken may rejoice. Reſtore unto me the joy of thy Salvation and uphold me with thy free Spirit. Pſal.* 51,8.12. with 2 *Sam.* 12:13. But tis another thing which is here in queſtion, for clearing whereof, obſerve that the efficient cauſe, or revealing evidence which maks us believe and be aſſured is one thing: The *objectum formale fidei* or that for which we believe and are aſſured, is another thing. In humane ſciences a Teacher is neceſſary to a young Student, yet the Student doth not believe the concluſions becauſe his Teacher teacheth him ſo, but becauſe theſe concluſions follow neceſſarily from the known and received principles of the Sciences, and although he had never underſtood either the principles or the concluſions, without the help of a Teacher, yet he were an ill ſcholler who cannot give an accompt of his knowledge from demonſtration, but only from this that he was taught ſo. In ſeeking a legall aſſurance or ſecurity we conſult our Lawyers, who peradventure will give us light and knowledge of that which we little imagined: yet a man cannot build a wel grounded aſſurance, nor be ſecure becauſe of the Teſtimony of Lawyers, but becauſe of the deeds themſelves, Charters, Contracts or the like. So we cannot be aſſured of our intereſt in Chriſt, without the work of the holy Ghoſt, and his revealing evidence in our hearts; yet the ground and reaſon of our aſſurance, or that for which we are aſſured, is not his act of revealing, but the truth of the thing it ſelf which he doth reveal unto us from the word of God. Secondly, thi, is not to receive the Teſtimony of the Spirit upon the credit of ſome other thing, for the Spirit that ſpeaketh in the Word, is not another thing from the Spirit that ſpeaketh in our hearts, and ſaith, we are the Children of God, when we receive the Teſtimony or evidence in our hearts,

upon the credit of the Word, we receive it upon the Holy Ghosts own credit, *comparing spirituall things with spirituall, as the Apostle saith.* The holy Scripture is called *a more sure word* then that voice of God which came from heaven concerning his welbeloved Sonne, 2 *Pet.* 1.17,18,19. and so by parity of Reason, if not *a fortiori,* the written word of God, is surer then any voice which can speak in the soule of a man, and an inward Testimony may sooner deceive us, then the written word can, which being so, we may and ought to try the voice which speaks in the soule by the voice of the Lord which speaks in the Scripture. If it agree not, then we have not losed, but have made a right discovery and found out a depth of Sathan, and so gained by the tryall. If it do agree, so likewise we are gainers, being confirmed in the assurance, not upon the Testimony of another, but upon the surest and best known Testimony of the holy Ghost himself. Thirdly, if these things be not admitted, and if the Antinomian argument which now I speak to, stand good, then it shall be easie for any deluded person to repell the most searching convictions which can be offered to him from Scripture, for he shal still think with himself, (though unhumbled and unregenerat) it is the voice of the spirit of the Lord, which speaks peace to my soule, and this voice I know is according to the word, because I am assured by the same spirit that it is indeed according to the Word, and other evidence I will not look after, because I am to receive the Testimony of the Spirit upon his own credit, and not upon the credit of some other thing: The voice of the spirit which speaks in my soul is that, beyond which there must be no inquiry. I ask now, how shall the Antinomians convince such a one from Scripture? Nay how can they choose but (according to their principles) confirme him in his delusory, imaginary assurance? Fourthly, the very same Antinomian Author, who speaks of the Testimony of the spirit of God

God in the soul, as that beyond which there must be no inquirie; and which puts an end to all objections, even he himself doth by and by tell us of *aliquid ultra*, and puts the soul upon a further inquiry, (which as I said before) shal either resolve into our way of assurance by marks, or otherwise leave the soul overclouded, & more in the dark then at the beginning. And so I come to his secõd evidence, which he cals the *receiving evidẽce.*

Though the spirit of the Lord (saith he) *doe reveal the minde of the Lord to men, yet they are not fully resolved concerning this mind of the Lord to their own spirits, till by Faith they do receive it* —*Now till men do receive this Testimony and believe it, they are never resolved; but when men do receive it and believe it, that it is a true Testimony, then they sit down satisfied.* Again, *Faith is an evidence as it doth take possession of that which the spirit of the Lord reveals, and manifests and gives to a person.*—*The spirit indeed makes the title good, but faith maks good the entry and possession, and so clears the title to us, though good in it self before:* —*Is there a voice behind thee, or within thee, saying particularly to thee in thy self, thy sins are forgiven thee? Doest thou see this voice agree with the word of Grace?* — *If thou doest receive the Testimony of the Spirit according to that word. If thou doest indeed receive it, here is thy evidence.* Thereafter he moves this objection. *But you will say, if there be not fruits of faith following, that faith is a dead faith, and therefore there must be something to evidence with it.* For answer whereunto, first he rejects this as a great indignity to Faith, *If faith be not able of it self to give Testimony, or must not be credited, when it doth give Testimony, except something will come and testifie for it, to give credit unto it.* Next he answereth thus, *that which hath the whole essence of faith, is not a dead, but a living faith: Now the whole essence of faith is nothing else but the Eccho of the heart answering the foregoing voice of the spirit, and word of Grace, thy sins are forgiven thee saith the spirit and word of Grace, my sins are forgiven me, saith Faith.*

Dt. Crisp. ibid. serm. 17. pag. 504. ibid. pag. 514. 515. 516. Ibid. pag. 518. 519 520.

If

If therefore the Eccho to the voice of Spirit and word of Grace, be the essence, nay be the whole essence of believing, this is certain, where there is receiving or beleiving, there cannot be a dead faith.

Now behold him at a losse, all resolves into this issue, no assurance by the Testimony of the spirit and word of grace, unlesse this testimony be received by faith, no entry and possession, no clearing of the title to the soule, no resolution or satisfaction to the conscience till it beleive. But then while the soule examines it self, whether it have a true lively faith, or only a dead faith, he dare not admit the tryall of faith by the fruits of it, as if it were an indignity to the tree to be known by the fruit, or to the fire to be known by the heat. Faith purifieth the heart, saith the Scripture. Faith workes by love. Faith shewes it self by works. This *Antinomian* durst not adventure upon this tryall by the Scripture markes of faith: yea, to avoid this, he runnes into a great and dangerous errour, that the whole essence of faith is nothing else, but the Eccho of the heart answering the voice of the spirit, and saying, my sinnes are forgiven me, as if there were no faith where there is no assurance of the forgivenesse of sinnes, and as if faith were quite lost, as often and as long as the soule cannot say with assurance, my sinnes are forgiven me. Again, may there not bee a false Eccho in the heart: may not a temporary beleever who receaves the word of grace with joy, say within himself, my sinnes are forgiven me? Where is the clearing of the conscience now? Is it in that last word, *where there is receaving or beleeving, there cannot be a dead faith*? But how shall I know that there is indeed a receving and beleving? The essence of faith is the receaving of Christ in the word of grace, and a resting upon him for righteousnesse and life. Now another *Antinomian* tells us, that *to receave Christ and his benefites truely, doth necessarily include in it these foure particular points.*

J. Eaton in the hony comb, Chap. 9.

1, To know our lost state by the least sinne, our misery without

out Christ, and what need we have of him. 2. To see the excellency and worth of Christ and his benefites. 3. A taking and having of Christ and his benefites to ones owne self in particular. 4. To be filled with great joy and thankfull zeal. If these things be so, then I am sure, many doe imagine they have receaved Christ and his benefites by faith, who have not truely and really receaved him: so that the (soul searching it self in this point, whether have I any more then a dead faith, or a counterfeit faith?) dare not acquiesce nor sit down satisfied with that resolution, *where there is receaving or beleeving, there cannot be a dead faith.* For the soule must still enquire, whether is my receaving or beleeving true, reall, sound, lively, and such as cannot agree to a dead faith? The same Author whom I last cited, where he putteth *a difference between a counterfeit faith, and a true faith*, he saith, that the counterfeit faith *neither reneweth nor changeth the heart, it maketh not a new man; but leaveth him in the vanity of his former opinion and conversation.* Whence I infer that he who wil throughly & rightly examine himself in this particular, have I true faith, yea or no? Must needs (before he have a solid resolution) be put upon this further inquiry, is there any heart-renewing or heart-changing work in me? or am I still in the vanity of my former opinion and conversation, yea or no?

Honeycombe. chap. 16. p. 481, 482.

I shall now after all this, appeall to any tender conscience which is sadly and seriously searching it self, whether it be in the faith, whether Christ be in the soul and the soul in Christ, let any poor wearied soul which is longing and seeking after rest, refreshment, ease, peace comfort and assurance, judge and say whether it can possibly, or dare sit down satisfied with the Antinomian way of assurance, before largely declared, which yet hath been held foorth by those of that stamp, as the only way to satisfie and assure the conscience, and to put an end to all objections. I begin to hear as it were sounding in mine ears

the sad lamentation of a poor soule which hath gone along with their way of comfort, and assurance, and hath followed it to the utmost, as far as it will go.

"Oh (saith the soul) I have applyed my self to search and "find out, and to be clearly resolved in this great and tender "point, whether I bee in Christ or not? whether I have passed "from death to life, from the state of nature into the state of "grace, or not? whether I be acquit from the curse and con-"demnation of the Law, and my sins pardoned, or not? when, "O when shall I be truly, clearly, and certainly resolved "in this thing? Tis as darknesse and death to me, to be unre-"solved and unsatisfied in it. I refused to be comforted with-"out this comfort. I said, go to now and prove & see this Anti-"nomian way, and when I had proved it, *I communed with mine "own heart, and my spirit made diligent search.* Then said I of it, "thou art madnesse and folly. Their doctrine pretendeth to "drop as the honey comb, yet at the last it byteth like a ser-"pent, and stingeth like an Adder, I find their words at first to "be soft as oyle and butter, yet I find them at last as swords "and spears to my perplexed heart. I am forbidden to try my "spirituall condition, or to seek after assurance of my interest "in Christ, by any mark or fruit of sanctification, be it since-"rity of heart, hatred of sin, love to the Brethren, or be what "it will be: I am told it is unsafe and dangerous for me to ad-"venture upon any such marks; I do not mean as causes, con-"ditions, or any way instrumentall in my justification, (for "in that consideration I have ever disclaimed my graces) nay "I do not mean of any comfort or assurance by my sanctifi-"cation, otherwise then as it flowes from Christ, who is made "unto me of God sanctification als well as righteousnes. But "I am told by these Antinomians, that even in the point of "consolation and assurance, tis not safe for me to reason and "conclud from the fruit to the tree, from the light to the sun,

from

"from the heat to the fire, from the effect to the cause, I love
"the brethren with true and unfeigned love, therefore I have
"passed from death to life. They say, I dare not, I cannot have
"any true comfort or assurance grounded upon this or any
"such mark. They promised me a shorter, an easier, a surer, a
"sweeter way to come by the assurance which I so much long
"after. They put me upon the revealing evidence or Testimo-
"ny of the holy Ghost, which I know indeed to be so neces-
"sary, that without it, all my marks will leave me in the dark:
"But as they open and explain it unto me, I must not try by
"the written word, whether the voice or Testimony that
"speaks in my heart, be indeed the voice of the Spirit of the
"Lord, yet they themselves tell me that every voice in man
"which speaketh peace to him, and speaketh not according
"to the word of grace, is a spirit of delusion. Again they tel me
"this Testimony of the Spirit of the Lord will put an end
"to all objections, and is that beyond which there must
"be no inquiry, yet by and by they tell mee there must
"there must be more then this, there must be a receiving
"evidence of faith, and till I believe, I do not possesse Christ
"or his benefits, neither can sit down satisfied and assured. Oh
"then said I, how shall I know that I have true faith? Shall I
"try faith by the fruits of faith? No, say they, by no means,
"but try it by the eccho in the heart which answers the voice
"of the spirit, as face answers to face in water. But what if
"there be no such Eccho in my heart? What if I cannot say
"with assurance my sins are forgiven me? must I then con-
"clude I have no faith? And what if there be such an Eccho in
"mine heart? how shall I know whether it be the voice of a
"true faith, or whether it be a delusion? Hath every one a
"true faith whose heart suggesteth and singeth, my sins are
"forgiven me? But where there is a receiving and believing
"said they, there cannot be a dead faith. Alas, said I, they

Honey combe chap. 16. p. 475.

"leave me where I was: How shall I know whether there be "a believing or receiving? Doe not themselves tell me, there "is a great difference between a true faith, and a counterfeit "faith? are not these miserable comforters who tell mee that "true faith hath fruits, and yet will not give me leave to try it "by its fruits? They teach me that *Justification is like the fire, so "that he that is not Zealous in holynes and righteousnes by Sanctification, tis to be feared that he never had the fire of Justification.* Another of them saith, *doth not love manifested as truly and infallibly kindle love again, as fire kindleth fire.* Sure then if I doe not love God and his children, the Eccho in my heart which "saith, my sinnes are forgiven me, is but a delusion. Oh how "have these men been charming and cheating me out of the "right way? They have unsetled mee, and frighted me out of "all my marks of grace, or fruits of faith, and when they "have promised me a clear resolution, behold they leave me "much more unsatisfied: They have deceived me and I was "deceived. When all comes to all in their way, I must either "conclude (which I dare not) that I have true faith, because "my heart suggesteth, and saith my sins are forgiven mee, "without any tryall of faith by the fruits thereof, or otherwise I am left in a labyrinth, believe I must, and they will "allow me no markes to know whether I believe or not. "Wherefore I will not come into their secret, I will come "out of their paths which lead downe to the Chambers of "death, I will return to the good old way, the Scripture way, "Christs way, the Apostles way, in which I shall finde rest to "my soule.

Rob. Lancaster præf before Dr. Crisp: sermons.

The third point now remains, *viz.* that there is no such inextricable difficulty, darknesse or mist in this mark, the love of the brethren; but that the children of God may, and sometimes do clearly and safely assure their hearts by this mark, that they have passed from death to life. Which that it may

appear

appeare, I shall speak first to the Object, the Brethren, then to the Act, which is love.

Touching the Object, let foure things be observed. First, this we certainly know, that there are Saints on earth, we believe the holy universall Church: Now all who have passed from death to life, those and none but those have a true and sincere love to the saints in generall, praying heartily for them, sympathizing with their suffering, and rejoycing at their felicity. None but a Saint can say in truth, and with a sincere selfe-denying affection, *If I forget thee O Jerusalem, let my right hand forget her cunning; If I do not remember thee, let my tongue cleave to the roof of my mouth; If I preferre not Ierusalem above my chief joy.* Ps. 137.5.6. The Apostle commends praying *for all Saints, Eph:6.* 18. and love *to all the Saints. Col:* 1.4. I conceive he means, not only all the Saints known to us, but the whole invisible Church of Saints on earth. That prayer and protestation, *Psal.* 122.7, 8. when uttered in Spirit and Truth, can proceed from no other, but a gracious renewed heart; *peace be within thy walls, and prosperity within thy Palaces. For my brethren and companions sake, I will now say peace be within thee.* This very love to the Saints in generall as to the excellent and precious ones of the earth, is a fruit of Sanctification, and a mark of a renewed and gracious estate; even as contrary wise they that have no love to the Saints in their *species* or kind, that love and esteem men only for some earthly respect and consideration, the Rich, the Honourable, the Mighty, *&c.* or for some particular humane relation, Parents, Wives, Children, Kindred Friends, Benefactors, *&c.* much more they that delight in the company and fellowship of the prophane and ungodly, prove themselves to be such as have not yet passed from death to life.

Secondly, tis neither necessary nor possible that we have a a certain and infallible knowledge of the true Saintship and re-

generation of these particular persons whom we love, under the notion of Brethren and Saints. The Apostles themselves did once look upon and love some as Saints, who were no Saints, *Judas*, *Simon Magus*, *Ananias*, and *Saphyra*, and others of that kind. It is Gods own prerogative to know certainly the hearts of men. To require a certain knowledge of the Saintship of others, before we can say, we love the Brethren, doth not only strike at the mark of love, but at the duty of love, and makes the yoke of Christ heavy, yea unsupportable, and the very Evangelicall commandment of love to be most grievous, yea impossible: And if the Antinomian objection hold good, no man on earth can performe acceptably this duety of Love, except he know the hearts of those whom he loves under the notion of *Saints*. If it be replyed that the commandement of Christ is acceptably performed, when to my best knowledge and observation, and according to the best tryall which one Christian is allowed by Christ to take of another, they are Saints whom I love under that notion, and that tis not necessary to the acceptable performance of the duty of love, that I know infallibly such a one to be a true Saint: Then it will follow by the like rule and by parity of reason, that comfort and assurance may be had from this mark, I love the Brethren, although I cannot certainly and infallibly say, these whom I love are true *Saints*. For if I can be cleare in point of the duety, and that my obedience to the new commandement of Christ, *love one another*, is acceptable to God, then may I also be clear in point of the mark or signe, this proposition, *I love the Brethren*, being a necessary consequent from that proposition, *I have, through the grace of Christ, so far performed the duty of Love, as that it is acceptable to God in point of new obedience*, and this leads me to a third answer.

3. Particular or individuall Saints may be so farre known by their fruits, and are so farre discernable and visible, as that

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our love to them under that notion may be known to be an acceptable service to God, and so a comfortable mark or evidence to our selves. Which plainly appears from what Christ saith *Math:* 10. 41. 42. *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward; And he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward. And whoever shall give to drink unto one of these little ones, a cup of cold water onely, in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward.* Before verse 11. *Into whatsoever City or Town ye shall enter, enquire who in it is worthy, and there abide till ye goe thence.* Heb: 6.20. *For God is not unrighteous to forget your work and labour of Love which ye have shewed towards his name, in that ye have ministred to the Saints, and do minister.* These believing Hebrews did not infallibly know that they were *Saints* to whom they ministred, yet the Apostle tels them, their worke was acceptable to God, and made himself to be perswaded of them things that accompany Salvation. They to whom he writes, being conscious to themselves of the truth and sincerity of their love, might much more be perswaded of themselves things that accompany *Salvation* from this mark of Love, although they could not know infallibly the hearts of those whom they loved, as Saints. We may without either revelation or infallibility of judgement, by the marks which the word gives us for judging and discerning of others, so farre be perswaded in a judgement of Charity, that this or that person is a *Saint*, a Brother, a *Sister*, one in Christ, as that our love to the person under that notion, is according to the rules of Christ, flowes from faith which worketh by love, and is acceptable to God as a part of our new obedience. If it were not so, this absurdity would also follow, there could be no communion of Saints one with another, at least no such thing done in faith. Do not Believers act in Faith, and not doubtingly, when they

they have communion one with another, when they exhort and comfort one another, when they pray one with another, when they sympathize one with another? If they do not act these things in Faith, they sinne, for *whatsoever is not of Faith, is sin.* 4. It is to be observed that he who objects to others, they cannot know whether this or that man be a Brother, even he himself takes upon him to judge, who are the Brethren. He makes a description of the Antinomians, under fair and plausible expressions, and then concludes, *These are the Brethren, do ye love these men?* It seems, if it had been condescended upon, that the Antinomians are the Brethren, there had been an end of his objection. But is not this Popish, Donatisticall, Pharisaicall, to appropriat to themselves the name of the Brethren, the godly partie, the true Church, excluding many thousands of those who are truly godly, and dear to Jesus Christ, althongh different in opinion from them? And what if one should fancy that the Antinomians are only the Brethren, yet how should one know that this or that Antinomian is a Brother? Doth not his own objection fall upon him, the Brother-hood consists in being united unto Christ, that is an invisible thing, none can know it, but God only, no man can say such a one is a Brother? So much of the certainty of the Object, the Brethren. Now to the certainty of the Act, which is Love.

The nature of Love was described out of 1 Cor. 13.4, 5, 6, 7. Then to fright the soul from examining it self by this mark, it was added, *Is there no envying at all towards the Brethren? Is there no thinking evill of any of the Brethren? Is there no seeking my self or my own good, in my love to them? &c.* Who is the legal Preacher now? Here is a racking of the conscience with necessity of legall perfection in our sanctification and Evangelicall graces? Do not themselves say that our *Justification is perfect, but our Sanctification unperfect*; why then wil they not suffer the

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soul to take any comfort from the fruits of Sanctification, except they be perfect? When *John* saith, *hereby we know that we have passed from death to Life, because we love the Brethren*; I ask, doth he mean, perfect Love which is every way what it ought to be? If so, then they put a false sense upon the Text; for there neither is now, nor was then any such Love in the world. Doth he mean of true unfeigned sound love, although imperfect? Then there is no place for their objection. For a true Believer hath in himself a true love to the Brethren, which Love putteth forth and exerciseth it self in a sincere and conscionable indeavour of all those duties which are reckoned forth, 1 *Cor*: 13. as effects, or (if you will) acts of Love. This soundnesse and sincerity of Love may be a sure mark to the soule, although I confesse without thi sincerity, the very work and labour of love is no sure mark to the conscience to examine it self by; for as the Apostle there teacheth us, a man may give all his goods to the poore, and yet not have true love. O but how shall I know (saith the doubting Christian) that my love to the Brethren is a true, sincere, sound love?

To that I say, thou mayest know it by these tokens. First, if thou lovest the Saints as Saints, and because they are Saints, not for their excellent Gifts or parts so much as for their Graces, not for any relation to thy self so much as for relation to Christ. Tis true repentance when we sorrow for sinne as sinne: Tis true love when we love the Saints as Saints, that is, for this cause and consideration chiefly, because the Image of God appears in them. Papists pretend that with one act of adoration they worship Christ and his image. But we say with more truth and reason, with one affection and one act of love we love both Christ himself and those who bear his Image, both God and his Children. I mean, tis Christ himself whom we love in his Saints.

Secondly, thy love, when thou loveſt all Saints, *Col:* 1. 4. *epiſt:* to *Philemon v.* 5. And this followeth neceſſarily from the firſt mark. For *a quatenus ad omne.* If as Saints, then all ſaints. Loveſt thou all the ſaints in general praying for them all? Loveſt thou all the Saints in particular whom thou knoweſt, that is, thou dareſt not confine or limit this love to thoſe Saints only who are altogether of thy opinion (which, it appears from the objection before mentioned, the Antinomians have dared to do) or who have ſome intimacy of friendſhip with thee, nay nor to theſe who never wronged thee, never ſtrove with thee, who never ſpake evill of thee; but all whom thou haſt reaſon to judge to be ſaints, thou loveſt them, wiſheſt well to them, art ready to do them good according to thy power, and if thou be at variance or difference with any of them, thou prayeſt God to make them and thy ſelf of one heart, and of one minde, and it is an affliction of ſpirit to thee to be at variance with any that are Chriſts: Canſt thou thus clear thy ſelf in thy conſcience, and dareſt thou ſay theſe things before the ſearcher of hearts? Then is thy love a true Love.

Thirdly, thou art a ſincere Lover of the Brethren, when thou loveſt them in all their different eſtats and conditions, the Poor as well as the Rich, them of low degree, as well as them of high degree, the perſecuted, as well as the proſpering, the reproached as well as the commended. This is alſo a neceſſary conſectary upon the firſt mark: For if thou loveſt ſaints as ſaints, the variation or difference of their outward condition, will not make thy love towards them to ceaſe. *Obadiah* was a ſincere Lover of the Brethren, and he gave this good Teſtimony of it, he was a kinde friend to the Prophets of the Lord, when they were perſecuted by *Ahab* and *Jezabel.*

Fourthly, thy Love to the Brethren is true and ſincere, when it puts forth it ſelf in all thy relations, when a man deſires to chooſe a wife that fears God, and a woman deſires to marie none who is not godly; when a Maſter ſeeks godly ſer-

servants, and a servant seeks a godly master; when a people choose godly Ministers, and godly Magistrats, godly Commanders and Officers of Armies, *&c.* And again, Magistrats, Commanders, Ministers, love, countenance, encourage and strengthen the hands of such under their Charge, as are godly: when a man if he be to choose a friend to consult with, yea if he were but to choose a Lodging where he is a sojourner, he desires and seeks after a godly Friend, a godly Family, *&c.*

Fifthly Love is true and sincere, when the action of Love is not without the affection of Love, 1 *Cor.* 13. 3. and when the affection of Love is not without the action of Love, 1 *John.* 3 17 when love openeth both the heart and the hand, both the Bowels and the bosome.

I do not mean that all or any of these marks can be found in any saint on earth, without some mixture, of the contrary corruptions; for we must not look that an imperfect grace (such as love to the Brethren is in this world) must needs be proved by such marks as have no imperfection in them. If the marks be true, then is the grace true, and that is enough to the point which I now assert. But as the grace is not perfect, no more are the marks of it perfect. And as there is no faith here without some unbelief, no repentance without some impenitency, no watchfulnesse without some security, no contrition without some hardnesse, no self-denyall without some self-seeking; So no love to the Brethren without some want of Love to the Brethren, no marks of true Love without some imperfection and falling short, and no marvell, because no spirit without flesh, no grace without corruption. Feelest thou then those contrary corruptions, those roots of bitternesse in thy heart, if thou warrest against them through the strength of Jesus Christ, and endeavourest to have thy love every way such as hath been described, then God looks upon thee, and would have thee to look upon thy selfe as a lover of the

Brethren. As long as thou art in this world, thou shalt have cause to walk humbly with thy God, because of the great imperfection of all thy graces, and of thy love to the Brethren among the rest, and still thou shall have flesh and corruption to war against all the powers, parts, & acts of thy inward man. Let there be but a reciprocall warring of the spirit against the flesh, *Gal.* 5.17, so shall thou passe in Christs account for a spiritual, not for a carnall person. Neither do I say, that thou must alwayes finde a perpetuall conflict or battell between the flesh and the spirit, or otherwise no ground of assurance. The Apostle speaks of warring, not of conflicting or fighting: there is alwaies *bellū*, though not alwaies *prælium*, between the flesh & the spirit. The new man dare not make peace with the old man, nay nor agree to a cessation of Armes with him, dare not allow or approve corruption, nor allow the neglect of means and endeavours. Yet the new man is sometimes taken napping and sleeping, sometime assaulted and spoiled, and bound hand and foot, he may be carried away as a poor prisoner; but Christ will again relieve his own prisoner, and set him in a fresh military posture against Sathan and sin.

I hope I have now so far scattered those mists & clouds cast by Antinomians, and so farre extricated a poore soul out of those doubtings into which they would drive it, as that a Beleever may knowingly and confidently say, I love the Brethren sincerly and unfeignedly, and hereby I know that I have passed from death to life; which is a good and sure argument, whether we consult scripture or the experience of Saints.

CHAP.

CHAP. XXII.

Of the true, reall and safe Grounds of encouragement to believe in Jesus Christ.

OR,

Upon what warrants a sinner may adventure to rest and rely upon Christ for Salvation.

THere are some Divines abroad who condemning Arminianisme (and much more Pelagianisme) yet have not adhered to the orthodox Doctrine asserted by the most approved Protestants writers and received by the best reformed Churches against the Arminians, in the article concerning the death of Christ. These have found out a midle and a singular way of their owne, that Christ died for all men conditionally, *viz*, if they shall believe in him, that he hath redeemed all upon condition of Faith. One of their arguments is becaus otherwise we cannot encourage sinners to believe nor satisfie a troub'ed conscience, nor keep it from desparing. Upon the like ground that all may be comforted (every man being assured that Christ died for all men and so for himself) Mr *Moore* hath written a tractat of the universalitie of Gods grace, and of Christ dying for all men; as himself expresseth in the title of his Book. Tis also one of Mr *Saltmarsh* his encouragements which he gives to sinners, that Christ died for sinners *as sinners*, as hee speaks, whereupon it followeth (according to the rule, *à quatenus ad omne*) that he died for all sinners.

This Chapter was left by the Author not perfected. Yet so much as is in the copie is printed for the readers ædification, and to stirre up others to prosecute the like purpose, and in the meantime to make the best use of these.

Surely this is not the way (as is pretended) to ease and encourage the troubled and terrified conscience. Neither can they by their principles minister solid comfort to a sinner, tempted to despair of mercy. All the scrupulosity and unsatisfaction of conscience which they object against our Doctrine-

ctine (that Christ died not for all, but for the Elect only whom the Father gave him) followeth as much yea more (as I shall shew afterwards) upon their own way. First of all when they give comfort and encouragement to sinners upon this ground, that Christ hath dyed for all upon condition of faith, tis to be remembred that *conditio nihil ponit in re*, the generality of men can draw no result from the death of Christ (as it is set forth by their Doctrine) but that Christ hath by his death made sure this proposition, that whoever believes on him shall be saved, or that all men shall be saved, if all men believe: Now a conditionall proposition is true in the connexion of one thing to another, (if this be that shall be) although neither the one nor the other shall ever have an actuall existence. If Sathan and wicked men get their will, Christ shall have no Church on earth, if the Elect fall away from faith and obedience they shall perish, If the damned in hell had place and grace to repent and to believe in Christ, they should be saved, or the like. So what solid comfort can the soul have from that conditionall proposition (which is all the encouragement they do or dare give from the death of Christ, to all men) all men shall be saved by Christ if they believe on him. Is it not as true and as certain, (may a sinner think with himself) that no man on earth shall be saved, if no man on earth believe, and for my part, if I believe not I shall be damned? If all this hang upon the condition of my believing (saith the troubled conscience) why then, hath not Christ merited to mee, and will hee not give me the grace of believing? That new Doctrine answereth that Christ hath merited faith and gives the grace of believing not to all, but to the Elect only, that God hath in his eternall decree, intended to passe by in the dispensation of his grace the greatest part of mankinde, and to keep back from them that grace without wh ch he knowes they cannot believe on Jesus Christ: That though Christ meant that all men

should

should have some sort of call to believe on him, and should be saved upon condition of their believing; yet he had no thought nor intention by his death to procure unto all men that grace without which they cannot believe. This doctrine of theirs while it undertaketh to comfort all men and to encourage all to believe, it tels them withall upon the matter that all cannot be saved because all cannot believe, that God will not give faith, and so not salvation either, unto millions of sinners. What comfort is it then to know that all shall be saved, if all believe, when men are told withall, that all shall not, cannot believe, and so shall not be saved? This latter they hold as well as we, therefore their universall comfort taken from Christs dying for all men upon condition of Faith, amounts to as much as nothing.

The true and safe grounds of encouragement to faith in Christ are these. First, Christs all-sufficiency, if he will he can, He *is* able to save to the uttermost, *Heb:* 7. 25. art thou a sinner to the uttermost, his plaister is broad enough to cover the broadest sore. As Gods mercy, so Christs merit is infinite, and the reason is, because the blood is the blood of God as well as of man, *Act:* 20.28. This is a good strong foundation of comfort, if a soule convinced of its own sinfull estate, and of the vanity of creature comforts, doth so farre settle its thoughts upon Christ that as he is the only Saviour so an all-sufficient Saviour. Then is the sinner so far encouraged (which is no smal encouragement) as to resolve there is vertue enough in the blood of Christ to cleanse my crimson sins, even mine. There is no help for me out of Christ, but in him there is help for all that come unto God by him. Tis a great part of true faith to believe that Christ is able and all-sufficient. Therefore he himself said to the blind men, Mat. 9.28,29. *Believe ye that I am able to do this? They said unto him, yea Lord, then touched he their eyes saying according to your faith, be it unto you.* He that said

said, *Lord if thou wilt thou canst make me clean,* was not rejected by Christ as an unbeliever, but he got from him a good answer, *I will, be thou clean, Mat:* 8.2,3. So every poor sinner that comes unto Christ alsufficient, and believing that Christ and Christ only can purge him from all sin and save his soul, hath a true, though imperfect faith, and is in a faire way for Salvation. There is many a true believer, whose faith cannot as yet rise so high as to stay and rest upon the good will and love of Jesus Christ to him in particular: But the soul believes the alsufficiency of Christ, and that he only is the *Saviour*, and so cometh and draweth near unto God by and in Christ, as the *summum bonum* which he values above all things; and this his faith, although it hath not yet attained to a particular recumbency on the love of Christ to him is a true faith, which Christ will not despise.

Secondly, Christs intention to die for all men and for the whole world, that is for all sorts of sinners in the world, and so for sinners of my kind, may every poor sinner in particular think with himself. Here is an universall encouragement unto all from a true and real ground, and drawn from the will and intention, as well as from the power and alsufficiency of Christ, which I shall make good from Scripture, for he hath died for all sorts of persons, there is no condition excluded. For this I take the 1 *Tim:*2.6. *Who gave himself a ransome for all*; so ver. 4. *who will have all men to be saved.* The meaning must needs be of all sorts, not of all persons. For besides that the Apostles *all* can be no more then Christs *many*. *Mat.* 20.28. *the Sonne of man came to give his life a ransome for many*; this very Text hath aboundance of light to give it self; if we look to the context either before or behind; before there is an exhortation to pray *for all men, vers.* 1. which although the Arminians make an argument that all men is meant of all persons and not only of all sorts, both in that verse and *vers:* 4. *&* 6.

because

becauſe ſay they we ought to pray for all men univerſally *pro ſingulis generũ*, & not only for all ſorts; yet tis indeed an argument for the contrary. For to pray for all men without exception of any perſon is not commanded, but we find the contrarie commanded. *Jeremiah* was forbidden to pray or make interceſſion for the obſtinat, incorrigible Jews, *Jer:* 7. 16. & 11. 14 & 14. 11. God would not have *Samuel* to mourn for *Saul*, after he was rejected of the Lord, 1 *Sam:* 16. 1. and we ought not to pray for ſuch as ſinne unto death, *i. e.* the ſin of blaſphemy againſt the holy Ghoſt, 1 *Jo:* 5. 16. *Paul* is ſo far from praying for *Alexander* the copper-ſmith, that he imprecats the vengeance of God upon him, 2 *Tim:* 4. 14. wee may not pray for the Pope who is the great Antichriſt and ſonne of perdition; neither may we pray for, but againſt Babylon, eſpecially after the people of God are out of her. We are bidden pray for our enemies, but not for the malicious incorrigible enemies of Chriſt. Wherefore when the Apoſtle bids us pray *for all men*. His meaning is, that we ſhould exclud no degree nor kind of men great or ſmal, Jew or Gentile, bound or free, *&c.* and ſo he doth upon the mater explain himſelf in the very next words, *for Kings and for all that are in authority*, he ſaith, not for *all Kings*, but he will not have us exclude Kings nor Queens as ſuch from our prayers, nor any other ſubordinat Rulers: When he ſaith *all that are in authority*, he means any kind of lawfull authority; for we may not pray for thoſe who are in any unlawfull or uſurped authority in the Church, Archbiſhops, Biſhops, Deans, Archdeacons, *&c.* which prayer were an approbation of their unlawfull callings in the Church. I doe not ſay that we may not pray for the perſons of any Archbiſhops, Biſhops, *&c.* but we may not pray for them as clothed with ſuch an office or authority, as we are there bid pray for Kings *quatenus* Kings, that we may live under them a quiet and peaceable life in all godlines and hone-

sty: so that a King or Emperour as he is clothed with such authority may not be excluded from our prayers: But if we look upon all Kings and Emperours personally, individually or numerically, so it cannot hold true that we ought to pray for all that are in Authority, otherwise the ancient Church had been bound to pray for *Julian* the apostate.

Again, if we look to that which (there) followes after we find *vers:* 8. *I will therefore that men pray every where* (or in every place) lifting up holy hands. What means he by ἐν παντὶ τοπῳ? He means not in every individuall place without exception, for this were neither possible (because there are many places in which there are not, neither can be any to pray) nor fit, because we ought not to pray with lifted up hands in the streets or in the mercat places, there are fit places both for publick and privat prayer, and there are also unfit places either for privat or pnblick prayer. The meaning therefore is, that the worship of God is not restricted to Jerusalem, now under the new Testament. *Jo:*4. 21. 23. But that any place being otherwise convenient and fit for prayer, is sanctified for Prayer, and that Prayer made in any such place is no lesse acceptable to God then the prayer which was made in the Temple of Jerusalem. And now why should we not understand πάντας ἀνθρώπους, *vers:* 4. and ὑπὲρ πάντων, *v:* 6. even as ἐν παντὶ τοπῳ, *vers:* 8. and the rather if we consider what is interlaced, for the Text runs thus, *who gave himself a ransome for all to be testified in due time, whereunto I am ordained a Teacher of the Gentiles in faith and verity. I will therefore that men may pray every where.* Whereby it appears that the Apostles plain scope is to take away that difference between Jew & Gentile, and to intimate that we must pray for all sorts of persons, because Christ died for all sorts of persons, and will bee worshipped in every nation under the Heaven. So that *Beza* did fitly expresse the sense when he rendered *vers:* 1, 2. 6. *pro*

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quibusvis, vers. 4. *quosvis*, and *vers.* 8. *in quovis loco*, to note an universality of kinds, not of individualls. *Grotius* also on *Mark* 9.49. noteth the same thing, that πᾶς, is used for *quivis*, not only in the new Testament, but by *Aristophanes* and *Sophocles*. Lastly, I know no reason but our Translatours should have rendered, 1 *Tim:* 2.4. *who will have all manner of men to be saved*, and *vers: 6 who gave himself a ransome for all manner of men*, as well as *Mat:* 4.23. they render πᾶσαν νόσον, *all manner of sickness*, *Mat* 12.31. πᾶσα ἁμαρτία, *all maner of sin*, and *Acts* 10.12. πάντα τὰ τετράποδα, *all maner of foure-footed Beasts*.

In the same sense I understand *Heb.* 2. 9. *that he by the grace of God should taste death for every man*, ὑπὲρ παντὸς: which phrase the apostle rather useth to the Hebrews, to wear out that common opinion of the Jews, that the Messias was only to be a Saviour to them, as under the Law the Sacrifices were offered only for the sins of the congregation of *Israel*. Howbeit I may further adde for clearing this Text. 1. Seeing the Text hath no more but ὑπὲρ παντὸς, that is, (as the Tigurine rightly rendereth the letter of the Text) *pro omni*, we may well supply it thus, ὑπὲρ παντὸς υἱε, *pro omni filio*, not *for every man*, (which though it be the expression of the English Translators cannot be necessarily drawn from the originall) but for every son, whether Jew or Gentile, *i.e.* for every one predestinated to the adoption of children, which I confirme from the two next verses (both of them having a manifest connexion with *v:* 9) for these all for whom Christ tasted death are called *many sons v:* 10. and *they whoare sanctified*, also *Brethren*, *vers.* 11 See the like phrase *Mark* 9.49. πᾶς γὰρ, for every one shall be salted with fire, *i.e.* every one who shall enter into life: for this sense is to be gathered from the *v.* 43, 45. 47. and when it is said, 3 *epist: John v.* 12. *Demetrius hath good report of all men*, we must either understand all the Brethren, or make some such restriction of that universall expression, ὑπὸ πάντων, for most men

in the world knew not *Demetrius*. So *Luke* 16. 16. *from that time the kingdome of God is preached, and every man preßeth unto it,* καὶ πᾶς εἰς αὐτὴν βιάζεται. Now therefore there can be no further of ὑπὲρ παντὸς, in that Text to the Hebrews, then in these other texts here cited. 2. It may be also supplyed thus, ὑπὲρ παντὸς ἔθνε, or λαῦ, and tis in it self true that Christ tasted death for every Nation, or for every people, for in him are all the Nations and Kindreds of the earth blessed, *Act.* 3. 25. Gal. 3. 8. that is, the Elect of all the Nations, which upon the matter comes to one and the same thing with the former sense, although the former expression suteth better to the context: yea although it had been said that Christ tasted death ὑπὲρ παντὸς ἀνθρώπε, *for every man*, (which is not said) yet every man could be here no more then *all men*, *Rom.* 5. 18. *as by the offence of one, judgement came upon all men to condemnation; even so by the righteousnesse of one, the free gift came upon all men unto Justification of life.* Wherein the second branch, *all men*, εἰς πάντας ἀνθρώπους, is no more, and can be no more, but all who are in Christ, or all regenerat and justified persons. For 1. by these *all men* the Apostle understands (as is manifest by comparing this with the precedent verse) *they which receive abundance of grace and of the gift of righteousneße*, and he addeth concerning them, that *they shall reigne in life by one Iesus Christ*. 2. The comparison between Christ and *Adam* clears it, for they are both set forth as publick persons, all who are in *Adam* are actually involved into the sentence of Condemnation, and all who are in Christ are actually translated from the state of condemnation into the state of Justification. But I proceed.

Another Scripture which hath been understood for Christs dying for all men, being indeed meant of all sorts, is 1 *Jo.* 2. 2. *And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world:* which is to be expounded by that promise made to *Abraham*, that in his seed all the families

of

or kinreds of the earth should be blessed, *Act.* 3.25. *Gal:*3. 8. and by *Rev.* 5.9. *thou wast slain and hast redeemed us to God by by thy blood, out of every kindred, & tongue, and people, and nation.* So *Rev.*7. 9. after the sealing of a hundreth fourty and four thousand out of all the Tribs of Israel, 'tis added, *After this I beheld and lo, a great multitud which no man could number of all Nations, and kindreds, and people and tongues stood before the throne and before the Lamb, clothed in white robs, and palms in their hands.* For which cause also the news of a Saviour are called good tydings *to all people*, or to *every people*, *Luke* 2.10. So the Apostle *John* who was of the Jews, tells us there that Christ is a propitiation, not only for the sinnes of himself, and of others of his Nation, who were then believers, but likewise for the Elect of all Nations and all the World over.

To the same purpose tis said, *Joh.* 3.16. *for God so loved the world that he gave his only begotten Son: that whosoever believeth in him should not perish, but have everlasting life.* Where ὁ κόσμος is of no larger extent then πᾶς ὁ πιστεύων, which the Tigurine rendereth, *omnis qui credit*, not *quisquis*, *that every one who believeth in him should not perish*, so that *every one who believeth* is an exegesis or explanation of the word *World*. Howbeit if any like better the ordinary reading, *that whosoever believeth*, it comes in the issue to the same thing. For tis a great mistake to think that the world here is a *genus*, which is divided in believers and unbelievers, and that the word whosoever is added in reference not to the world before mentioned, but only to one kinde or sort of the world. Which (by the way) is also inconsistent with their principles who hold that Christ dyed for all, to purchase life to all, upon condition of believing; for if so, there can be no partition here of the world but the latter branch as large as the first. But if there be any partition here of the world, (I say *if there be*, for the Text may be understood, *exegetice*, not *partitive*, as I have

shewed already, it is not *partitio generis in species*, but *totius in partes*, that is, the world which God loved is not divided into believers and unbelievers, but by the world is meant the elect of all nations, and this whole world is subdivided into its parts by the word *whosoever*, that is, whether Jew or Gentile, whether Barbarian or Scythian, whether bound or free *&c.* For this, the Apostle explaineth the very same words, πᾶς ὁ πιστεύων: *Rom.* 10. 11, 12. *Whosoever believeth on him shall not be ashamed, for there is no difference between the Jew and the Greek: for the same* Lord *over all is rich unto all that call upon him.* So *Gal.* 3. 28. *Col:* 3. 11. *Act.* 10. 34, 35. And though some have with much scorn set at nought that expression, *The world of the Elect, i. e.* the Elect of all the world, yet it will puzle them to give any other sense to *Jo:* 6. 33. where tis said, that Christ *giveth life unto the world*, or to *Jo.* 16. 8. where the Spirit is said to convince the world of sin, of righteousnes & judgement, or *Jo:* 17. 21. where Christ prayeth, *that the world may believe*, and the Father heareth him alwayes as in other petitions, so in this.

The third incouragement to believing is, that Jesus Christ hath died, as for persons of all sorts and conditions, so for the expiation of all sorts, and all manner of sins, and hath plainly assured us, that *all manner of sin and blasphemy shall be forgiven unto men.* *Mat:* 12. 13. he excepteth only one kinde, *but the blasphemy against the holy Ghost shall not be forgiven unto men.* Where *exceptio firmat regulã in non exceptis*; this being the sole exception, maketh the general promise the surer, that not some sorts only, but all sort of sins, yea of blasphemies, not only may, but shal be forgiven unto men. Now to be clear concerning that one sin excepted. 1. Tis not properly any sin of the second table, but of the first, & is therefore called *blasphemy*, 2. Tis not every blasphemy, for any other blasphemie is declared in that text to be pardonable. 3. Tis a wilfull blasphemy con-

contrary to the illumination of the holy Ghost and knowledge of the truth once received, *Heb*: 6.4. & 10.26. For which reason *Pauls* sinne when he blasphemed the name of Christ and was exceedingly mad against it, was not the blasphemy against the holy Ghost, because he did it ignorantly. If *Peter* had at that time sinned *Pauls* sin, it had been the blasphemy against the holy Ghost and so unpardonable, for it wanted nothing, but knowledge and illumination to make it that unpardonable sin, which the Apostle himself, 1 *Tim*. 1.13. doth intimat. 4. Neither is it every blasphemy against knowledge, but such as is joyned with a hatred of Christ, so farre that if they could they would pull him down from Heaven and crucifie him again. There was mercy for these who crucified Christ ignorantly, but no mercy to those who would do it knowingly. Moreover, although they cannot get Christ himself again crucified, yet they revile, reproach, disgrace and persecute him in his Members, Ministers, Ordinances, and all the wayes they can put him to shame and dishonour. Now there are two sorts of these who sin by blasphemy against the holy Ghost. Some do not professe Christ and the truth of the Gospell, yet maliciously and against their knowledge reproach or persecut it. So the Pharisees *Mark*: 3.28, 29, 30. in saying that Christ had an unclean spirit, did blaspheme against the holy Ghost. Others do professe Christ and his Gospell, and truth, yet fall away to be malicious enemies thereunto, against their knowledge. Such a one was *Judas*, neither is there any thing to move us to think that *Judas* did not blaspheme the holy Ghost, except that he repented himself afterward: But there is nothing in Scripture against the possibility of a desperat repentance in these who blaspheme the holy Ghost, but only that they can never so repent as to be renewed againe, *Heb*: 6.6. That all sin, 1 *Joh*. 1. 7. *i, e*. all manner of sin is purged away by the blood of Christ, and atone-

nement made for all sorts of sinners, was also signified, both by Christs healing all maner of diseases among the people, *Mat:* 4. 23. and by *Peters* vision of *all manner of four footed beasts, and creeping things, and fowls of the Aire*, let down as it were in a sheet from Heaven to be killed, and eaten, *Act.* 10.11,12.

So that as the promise of Mercy and free Grace comes home not only to thy nation and to persons of thy condition, state and degree, yea and to thy kindred and Familie, but also to thy case in respect of sinne, it comes fully home to sinners of thy kind or case, it tendereth Christ even to such a sinner as thou art.

Fourthly Christ receiveth all who come unto him, and excludeth none but such as by their unbelief exclude themselves. Joh: 6.37.

Fifthly it is an incouragement to believing, that we are commanded to believe. 1 John. 3.23. *and this is his commandement, that we should believe in the name of his Son Jesus Christ, and love one another as he gave us commandement.*

Observe the same authoritie that commands us to love one another, injoynes also that we believe on Christ.

But if any shall say, I cannot believe, I have no strength nor Grace to believe, I answer. (and let this be the sixt incouragement to believing) That God sets foorth himself to be the the *giver of faith* Eph. 2.8. Phil. 1.29. and his Son to be *the author and finisher of our faith.* Heb. 12.2.

If it be objected, I know it is so indeed. But God works faith only in the Elect, and I know not whether I be Elected or not. I answer, thou art discharged (in this case) to run back to Election (which is Gods secret) and art commanded to obey the revealed command, according to that of *Deut:* 29. 29. *The secret things belong unto the Lord our God, but these things which are revealed, belong unto us and to our Children, that we may do all the*

the words of this Law. And therefore seeing ye are commanded to believe in God, and hears that he is the Author and finisher of Faith; Say with *Augustine, Da domine quod jubes & jube quod vis.* And with the Disciples, *Lord increase our faith*, Luk: 17. 5. or with that man in the Gospell, *I believe, Lord help my unbelief*, Mark 9.24. and request him who hath promised *to give the spirit of Grace and supplication, that yee may look on him whom you have pierced, Zech:* 12. 10. *to lighten your eyes, lest yee sleep unto death, Psal.* 13. 3. For this looking on Christ (promised in *Zecharie*) is nothing else then believing on him. As the looking on the brazen serpent which was the tipe of Christ, is accomplished when we believe in Christ who was typified thereby, as is to be gathered by comparing *Iohn* 3. 14. 15. with *Numb:* 21. 8.

Errata.

Page, 19. *for* Spegmen, *read* Specimen. Pag. 28. *for* autoris, *read* aut oris. Pag. 29. *for* is ever blinde, *read* is not ever blinde. P. 31. *for* Object. 8. *read* Object. 7. P. 32. *for* Ecclesiæ *and* Canonca, *read* Ecclesia *and* Canonica. P. 67. *for* improblable, *read* improbable. P. 40. *for* but a Preacher, *read* but by a Preacher. P. 46. *for* αὐτὸ *read* αὐτόν. P 79. *for* ὁι κοθενα, *read* ὁι καθένα. P. 162. *for* ψεμδος, *read* ψεῦδος. P. 169. *for* συμμτχια, *read* συμμαχια.

O

Timothy Perkins Ministers of [illegible]

meer Conſcience of the many Oaths of God, in which the Parliament, You, We, and the generality of the wel-affected in the Kingdom indiſpenſably ſtand bound before God, Angels and Men, That we deſire to waſh our hands, as from the blood of all men, ſo eſpecially of our dread Soveragn; and to approve our ſelves innocent of all that blood and miſery the depoſing and taking away his Majeſties life, will (in our apprehenſion) involve us, our poſterity, and all men profeſſing godlineſſe in the three Kingdoms in. We doe therefore from our ſoul beſeech and importune you, and every one of you, as Men, Gentlemen, and Chriſtian Souldiers, by all that is or can be dear to good men, as you deſire to render a good account of your actions at the great Day to the righteous Judge of heaven and earth, That you will forbear doing ought in the premiſes, which may wound the conſcience, or peirce the hearts of any of Gods people (who are all alike with you, or any of you, precious to him as the apple of his eye) which may rend and tear the bowels of this your and our native Country, and occaſion the common Enemy to blaſpheme the Majeſty, Truth and Cauſe of our God and your God: And further to contribute the utmoſt skill, ſtudy and endeavours of you and every of you in your proper places, (and the great Counſellour and mighty God direct you all) to remove ours and the Kingdomes fears, to remedie the preſent abounding diſtempers, and prevent an univerſall deſtruction; That we and the generations to come may riſe up and call you bleſſed, and ſo eminent a Preſervation of the Kingdome in ſuch an extremity, may be had in everlaſting remberance.

Zach. Breedon Miniſter of *Croton.*
William Palmer Miniſter of *Rowſam.*
Joſias Bunn Miniſter of *Turry-Weſton.*
John Hoffman Miniſter of *Wotton.*
Thomas Harris Miniſter of *Brackley.*
Robert Harris Miniſter of *Shalſton.*
Edward Whirley Miniſter of *Steeple-Aſton.*
John Cave Miniſter of *Middleton Chynie.*
Samuel Welles Miniſter of *Banbury.*
Edward Archer Miniſter of *Sommerton.*
Robert Wilde Miniſter of *Ayenho.*
Tho. Hodges Miniſter of *Souldern.*
Richard White Miniſter of *Wigginton.*
Stephem Sedgwick Miniſter of *Tinſwick*
Creſwell whately Miniſter of *Tad-Marton.*
John Eyre Miniſter of *Laurence-Marſton.*
John Byly Miniſter of *Frenkford.*
Timothy Perkins Miniſters of *Evenly.*

Reverend and Worthy in the Lord,

THe great breaches which now for some time have, and still are made upon those publick Endearments to us, (*viz.*) Religion, our King and Parliament, do sorely presse us, and wound us deeply; What shall we do? We cannot keep silence, we dare not; if we should, our Consciences would not. Great are our fears, but greater are our duties, for the performance of which, we have trampled down all our fears; and through Gods mercy have met together, and resolved with one heart and voice to own the Vows of God upon us, and according to their obligation (if we can do no more, yet) at least to deliver our own souls. In order whereunto, we, and some others of our Brethren have chosen and sent up our Brethren, Mr. *Samuell Weller* Minister of *Banbery*, and Mr. *John Bayly* Minister of *Frenckford*, to wait upon you at *London*: whose Labours in this very thing also, according to the wisdome and zeall given you, we hear of, and rejoyce in, praying for you, that they may not be in vain in the Lord: They will acquaint you with our *Humble Advice to the Lord Generall and his Generall Councel*; which (though of it self it be a poor nail hammered by us inferiour Workmen) yet being fastened by the hands of such Masters of the Assemblies as your selves) may enter the deeper, and stick the faster. We beseech you to perfect it, and to direct them in all things conducing to the right mannaging of it; and to admit our few mits into the Treasury of your Religion and Loyalty. And the God and Father of lights direct and assist you and us to shine as lights in the midst of a froward generation. To his Mercies we commend you, and rest,

Your brethren and fellow-labourer in the Gospel of Christ,

Thomas Hodges. *Zach. Breedon.*
John Eyre. *John Cave.*
Timothy Perkins. *Iosias Bunn.*
Robert Harris. *Thomas Harris.*
Samson Smart. *Edw. Archer.* *Rob. Wilde.*

FINIS.

The Humble Advice

AND

EARNEST DESIRES

Of certain well-affected

MINISTERS,

LECTURERS of *BANBURY* in the County of OXON, and of BRACKLY in the County of *Northampton*,

To his Excellency

THOMAS Lord *FAIRFAX*,

Generall of the Forces raised by the Authority of PARLIAMENT; and to the Generall Councell of VVARRE.

Presented *Ianuray* 25. 1649. by two of the Subscribers.

ALSO,

A LETTER to the Reverend Ministers of the Gospel within the Province of *London*, Dated the 21 of this instant *January*.

Imprimatur: *James Cranford, Ian.* 25. 1649.

LONDON, Printed for *Iames Boler*, at the Mary-gold in *Fleet-street*, 1649.

Aa